



G O D S
A R R O W
A G A I N S T
A T H E I S T S.

By HENRY SMITH.



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THE
LONDON
LITERARY

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A Table of such Chapters, as
are handled in this Booke
following.

IN the first Chapter, is contained the absurditie of Atheisme and Irreligion, with the confutation thereof.

In the second and third Chapters, the Christian Religion is approoved to be the only true Religion, against the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is disproved to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approoved to be the only true Church of God.

THE
CHURCH OF THE
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A



GODS ARROW AGAINST ATHEISME, AND IRRELIGION,

CHAP. I.

*That there is a God : and that he ought to
be worshipped.*



Theisme and Irreligion vvas euer
odious euen among the Heathen
themselues: insomuch as that *Pro-
tagoras*, for that hee doubted whe-
ther there vvere any God or no,
was by the Athenians banished
out of their Country. *Diagoras*
was such a notorious Infidel, that

1. Arg.
Consent of the
Heathē, & con-
fession of all
Nations.

hee helde there vvas no GOD, him and all such like
Atheists the verie Heathens haue abhorred and detested,
as being more like rude beasts then reasonable men:
for *Cicero* the Heathen Philosopher dooth condemne
them all, and further saith, that there vvas neuer any
Nation so sauage, or people so barbarous, but alwaies confessed there was a God: whereunto they were led euen by the
light of nature, and naturall instinct. For, the very same is
confirmed by the common vse of all Heathens, in lifting vp
their eyes and hands to heauen, in any sudden distresse that
commeth vpon them. Yea, by experience of all ages it
hath been proued that Atheists themselues, that is, such as in
their health and prosperity, for more liberty of sinning,
would strue against the being of a God, when they came
to die or fall into great misery, they of all other would
most readily

2. Arg.
Instinct of
Nature.
*Tertul. in
Apolog.*

*Seneca lib. 1
de Ira.*

3. Arg.
Confession
and experience
of Atheists
themselves.

*Sueton. in
Calig. 1. 5. 1
Dion in Caligula*

shew themselves most fearefull of this God, as *Seneca* himself declareth in so much as *Zeno* the Philosopher was wont to say that it seemed to him a more substantiall proofe of this matter, to heare an Atheist at his dying day, preach God (when he asked God and all the world forgiveness) then to heare all the Philosophers in the world dispute the point: for that at this instant of death & misery, it is like that such do speak in earnest & sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Caligula* (that wicked and incestuous Emperour) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe, yet this abominable and wicked Atheist, as God left him not unpunished (for by his iust iudgement he was slaine by some of his own officers:) so whilest he liued he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not onely to cover his head, but also to get himselfe vnder his bed, and there to hide himselfe for feare. Whence, I pray you, came this feare vpon him, but that his owne conscience did tell him (howsoever in wordes perchance he would not affirme so much) that there was a God in heauen, able to quail & cast down his pride, & al the Emperours of the world, if he list, whose thunderbolts were so terrible, as that iustly by his owne example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Deus* of the Greke word *Theos*, which signifieth feare, because the feare of him is planted and ingrafted in the very natures and conscience of all reasonable creatures, yea euen in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and doe what they list, yet shall they never be able to roote out this impression: namely, that there is a God, whose feare is ingrauen in the hearts of all men. And whence, I pray you, cometh shame in men after an offence committed: Or why should men (by naturall instinct) put a difference betweene vertue and vice, good and euill, if there were not a God, who because he loveth the one, and hateth the other, hath written that difference in every mans heart?

4. Arg.
Difference and
conscience of
good and euill.

Therefore

'Gods arrow Against Atheists.

Therefore conclude, that every mans knowledge, conscience, and feeling, is in stead of a thousand witness to convince him (who soever hee be) that there is a God which is to be feared, which hateth iniquity and wicked waies, and which in time of trouble and deepe distresse is to be sought vnto for refuge and reliefe, as the acts of the very Heathen themselves doe plainly demonstrate.

2. Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seene visibly (if I may so speake) in the creation of the world, & of all things therein contained: for that this world had a beginning, all the excellent Philosophers that euer were, haue agreed, except *Aristotle* for a time, who held a fancie, that this world had no beginning, but was from all eternitie: but at last in his old age, hee confessed and held the contrary in his booke *De mundo*, which he wrote to King *Alexander* (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophie.) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may be conuinced by force of this argument (which is plainly demonstratiue) that a greater & more excellent thing then is the whole world put together, yea, that something which was before heauen and earth were made, was & must needs be the maker and framer of this world: and this can be nothing else but *God, the Creator of all things*, who was before all his *Creatures*, and is termed in the sacred writings *Alpha* and *Omega*, the first and the last: for that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being *the Primus Motor*, and *the only Almighty Creator of all things*. So true is it which *Paul*

3. Arg.
The creation
of the world.

*Vide Plutarch.
de placit. philos.
Aristot. lib. 8
Aristot. lib. 8. de
mundo, & vide
Plotin. lib. de
mundo.
Iustin. in Apo-
log.*

Rom. 1. 20

Gods Arrow against Atheists.

4 the Apostle doth testifie, when he saith, *that the invisible things of God (that is, his eternall power and diuine Essence) are seene perfectly in the creation of the world, being perceined by his workes which hee hath made.* If therefore men would but cast vp their eyes to heauen, & from thence look down againe vpon the earth, and so beholde the excellent beauty and building of this world, they cannot bee so sottish or dull conceited, but they must know therewas and is a God which was the maker of them, and be moued in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men haue their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but Man (who for his beauty and excellencie is called in Greeke *microcosmos*, the little world) still we shall be enforced to acknowledge God the Author of vs, *the Father and Creator of vs.* So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith, that *Eius progenies sumus*; Wee are the issue or offspring of God. And as true it is, which hee further saith in that place, that *In him uiues liue, moue, and haue our being.* And therefore we owe all dutifull obedience and subiection vnto him, which dutie and nature commands vs to performe in regard of our creation. For the Sonne honoureth his father by naturall dutie, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, & whom they ought not to forget, neither will, except they be extreame vnthankfull and dissolute.

Act. 17. 29

6. Arg.

3 Not only the creation of the world, and of all things therein contained, doth proclaimeth that there is a God, who is to be honoured for his infinite extended authoritie and almightie power (for he made all things of nothing, onely hee spake the word, and they were created) but his daily blessings and benefits sent downe vpon the earth, doe shew also *there is a God* (which is prouident and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which *Saint Paul* saith in this

The mercies
and blessings
of God.
Hib. 11. 2
Gues. 1

Gods Arrow against Atheists.

this behalfe, that God left not him selfe without witness, when
he bestowed benefits from heauen, giving vnto vs raine and sea- Mat. 14. 17
sonable weather, and filling our hearts with meate and gladnes.

By meanes of these and all other his blessings, men might,
 and still may daily, be induced not onely to beleue that
 there is a God from whom they receiue all these, but also
 to acknowledge and attribute all praise and thanksgiuing
 vnto him, as to their first principall and speciall benefactor.
 For the Oxe doth know his owner, and the Ass his Master,
 feeder, and maintainer. And therefore how can it bee but
 reasonable men should much more know God, not onely
 their first founder and Creator, but their daily feeder, pre-
 seruer, keeper and vpholder? For so oft as they thinke vpon
 these things, and see and haue them, they cannot chuse but
 be put in minde of God the sender and Author of them all,
 and bee moued with a gratefull minde towards him: And
 hereof is it that he is called *Deus, a danda, Of giuing*. And in
 English wee call God, *quasi good*, because hee is onely and
 perfectly good of himselfe alone, and the giuer of all good- *Mat. 19. 17.*
 nesse, and of all good gifts and blessings vnto others; from *Iam. 1. 17*
 whom as from the fountaine all benefits whatsoeuer doe *Rom. 11. 19*
 come, descend, flow and be deriued vnto them.

4. I might heere shew how God is also known to the
 world by his iudgements vpon wicked and vnrighteous
 people, whom diuers times hee maketh visible examples
 of his severity and iustice (if men did well consider them):
 for hereby also hath God manifested him selfe, as *Paul* the
 Apostle teacheth. These premises, I trust, may suffice, (if
 there were no more to bee said); for by them we may easily
 see and proue, that there is a God which created the world,
 and all things therein; which preserveth and vpholdeth
 the same with his mighty puillance, supporteth the earth,
 and all the creatures thereof with his providence and hel-
 ping hand. Yea, beside the Heauens and the Earth, which
 are the worke of his hands, every mans owne conscience
 doth plentifully teach (as I said before) *that there is a God,*
which is to be feared. For howsoeuer many a man that hath
 spent his life in a wicked way, and most damnable course,
 could

7. Arg.
 The iudgements of God.

P/dm. 14. 1

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his vickednesse, and flatteringly say vnto himselfe (like the foole in the Psalmes) *There is no God*; yet at other times his owne conscience will so prouoke him, and enforce this matter, *(that there is a God)* that with horror and dread of him, it will make him quake, feare and tremble: for the feare of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kind of deuotion to worship him, being the Creator and preseruer of men, and of all things else, and the prouident father of all, is planted and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, vwho all haue some one kind of religion or other, though all finde not the right religion. All be deuoted to the vvorship of God, howsoeuer all doe not finde out the true God, nor his right māner of worship, but worship him according to the deuices of their owne braine. Considering then that there is no Nation vnder the Sunne so barbarous (nor neuer was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to be a most vaine and foolish conceit which Atheists sometime vter, namely, that religion is nothing else but a matter of policie, or a politicke deuice of humane inuention: For it is euident, that religious affection to worship God is naturally seated (and ever was) in the hearts of all men: and the conscience of euery man, even of the greatest scorne and contemner of God, which sometimes trembleth before his iudgement seat, doth abundantly testify that a religious deuotion or feare towards God is bred and borne with euery man, and therefore it cannot be any policie of humane inuention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the feare of him, vwould and doeth remaine written by the finger of God in the hearts and consciences of al

all men things how rude; savage or barbarous soever they be. What law of men, I pray, was there, to make *Caesar* the Emperour, when he heard the terrible thundering in the aire, and saw the flashing flames of lightning about him, to runne vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case; and at the like tempest, to doe the like? Or what made the Heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heaven, mightily to feare and to be astonish'd? None can say is is the law of men; for no law of men doth enforce this attempe. But it is a naturall instinct of the *fear of God*, (whom he hath offended, and whose vengeance hee dreads, and from whom he thinketh succour may come) seated in all mens hearts euen from their Natiuitie, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturallie sowne in the hearts of all men*, though all finde not out, nor obserue the right religion. Let vtherfore now seeke and search out which is the *true Religion*; which is acceptable to God; and which without wauering and doubting is to be obserued of men: For all Nations and people haue a kind of religion (as I said before) but all haue not the true and right religion.

Chapter II. Wherein it is shewed that the Christian Religion is the onely true Religion in the world, and wherein with onely God is pleased.

IN ancient times all the world was diuided into Iewes, and Gentiles; and this distinction doth and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both Iewes, and Gentiles, I shall then proue it against all the world.

Christian religion proved to be the true religion against the Jewes: because Christ is the Messiah.

Christ the true Messiah.
The generall and maine argument.

Psal. 1. 8. 12.

Esay 6

Deut. 18

Esay 55

Esay 53

Dan. 9

The first proof
that Christ was
the Messiah.

world. In this Chapter I will first proove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they will easily grant our Religion to be the true Religion, if wee can proove Iesus Christ (whom wee beleue) to be that *Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of GOD. And this wee are sure may easily bee procured: and therefore in vaine doe the Jewes locke for any other *Messias*, then he that is already come, namely, Iesus Christ our Mediator, Saviour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if we beleue in him) he will not be offended with vs, but be reconciled to vs, and save vs. Whatsoever was foretold to belong vnto their *Messias*, is fully performed and perfectly accomplished in our Iesus Christ, and in no other: and therefore our Iesus was, and is the true *Messias*, and no other. Let vs heerein consider the marks of the *Messias* whereby he might be knowne: and so shall we see that our Saviour Iesus Christ is the onely true *Messias*, and none but he.

1 One marke for vs to know the *Messias* by, is, that when hee came, hee should not be knowne or acknowledged to be the *Messias*, but should be reiected and refused of the Jewish Nation, to the ende hee might be put to death amongst them, according to the foreappointment and determinate counsell of God: for had they received him for the *Messias*, they would neuer haue vsed him so shamefully as they did, neither should he then haue bene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that hee should be refused for the *Messias* of the Jewish Nation, and of the chiefe rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore, as if the Jewish Nation had received our Iesus for the *Messias*, it had bene an vndoubted argument that he had not bene the right *Messias*, for on the other side, because they did refuse him, it is a very strong perswasion to vs, that hee was, and is the very true *Messias*.

Messias indeed. In vaine therefore it is, if any doe look for such a *Messias* as should be whollie received of the Iewish Nation: for none such was promised. yea it was foretolde (contrariwise) that hee should be refused of them, as our Iesus was: that so hee might be made an offering for sinne, according to the preordination of God.

2 It was foretolde of the *Messias* that hee should be born
of a Virgin, *Esay* 57. 14. That the place of his birth should
be Bethlem, *Mich.* 5. 1. That at his birth all the Infants
round about Bethlem should be slaine for his sake, *Ier.* 31.
15. That the Kings of the earth should come and adore
him, and offer gold and other gifts vnto him, *Psal.* 71. 10.
That hee should be presented in the Temple of Ierusalem,
for the greater glorie of the second Temple, *Mal.* 3. 1. That
hee should flie into Egypt, and be recalled thence againe,
Ose 11. 2. That a starre should appeare at his birth, to noti-
fie his comming into the world, *Num.* 24. That *Iohn baptist*
(who came in the spirit and power of *Elias*, and therefore
was called *Elias*, *Luke* 1. 17. *Math.* 11. 10. 14.) should be
the messenger to goe before him, and to prepare the way,
and to crie in the desert, *Mal.* 3. 1. *Mal.* 4. 1. *Esay* 40. 3. Af-
ter this, that hee should begin his owne preaching with all
humilitie, quietnes, and clemency of spirit, *Esa.* 42. 2. That
hee should be poore, abiect, and of no reputation in this
world, *Esa.* 53. *Dan.* 9. *Zach.* 9. *Ier.* 24. That he should doe
strange miracles, and heale all diseases, *Esay* 61. 1. That he
should die and be slaine for the sins of his people, *Dan.* 9. *E-*
say 53. That he should be betrayed by one that put his hand
in the dish with him, and was his owne Disciple, *Psal.* 41.
vers. 9. and *Psal.* 55. ver. 13. 14. That he should be sold for
thirtie peeces of siluer, *Zach.* 11. vers. 12. That with those
thirtie peeces there should be bought afterwards, a field of
potheards, *Ier.* 30. That hee should ride into Ierusalem vp-
on an Ass before his passion, *Zach.* 9. 9. That the Iewes
should beate and huffer his face, and desile the same with
spitting vpon it, *Esa.* 50. 6. That they should whip his body
before they put him to death, *Esa.* 53. 2. *Psa.* 37. 18. That
they should put him to death among theues and malefa-

ctors:

- 20 Stor: Esay 53. 12. That they should giue him Vinegar to
 drinke, diuide his apparell, and cast lots for his vpper gar-
 21 ment: Psal. 68. 22. & Psal. 22. 11. That the manner of his
 death should be crucifixion, that is, nailing of his hands and
 his feet vnto the crosse: Psal. 22. 16. Zach. 12. That his
 22 side should be pearced, & that they should looke vpon him
 23 when they had so pearced him: Zach. 12. That he should
 rise again from death the third day: Psal. 16. 10. Ose. 6. 3.
 24 That he should ascend into heauen, and sit at the right hand
 of his Father (in glorie and royaltie, and like a conquering
 potentate ouerruling all.) Psal. 110. 1. 2. All these things
 and whatsoeuer else belonging to the *Messias*, are found
 perfectlie fulfilled in Iesus Christ, and in no other. And
 therefore he alone and no other is the true *Messias*.

3 Hitherto haue I spoken of such circumstances and ac-
 cidents, as did belong vnto the *Messias*, concerning his in-
 carnation, birth, life, death, buriall, resurrection, and ascen-
 sion into heauen, and there sitting at the right hand of his
 Father: and also of his reiection by the Iewes, and Iewish
 Nation: which things albeit they be very woonderfull,
 and sufficient to establiish any mans beleefe in Christ Iesus
 our Lord, in whom onely they are found faithfully fulfilled:
 yet if we shall consider withall, *the time of the Messias his*
appearing, and when hee should come into the world, our
 faith will be so much the more confirmed towards him.

Daniel the Prophet of God (who liued in the time of the
 first Monarchie (foretolde that there should be three Mo-
 narchies more, and the last of these foure Monarchies grea-
 test of all: And that in the daies of this fourth and last Mo-
 narchy (which was the Romane Monarchy or Empire:)
 the eternall King or *Messias* should come, and build vp
 Gods kingdome throughout all the world. And this hap-
 pened accordingly: for Iesus came, and was borne in the
 fourth Monarchie (which was the Romane) namely, in the
 daies of *Augustus* the Romane Emperour. But yet let vs go
 more strictly to the matter.

The Temple of Ierusalem (as all men knowe) was buil-
 ded twice: first by King *Salomon*, which lasted about 440.

yeeres

Dan. 2. 39. 44
 Another ar-
 gument fro the
 time of Christs
 comming.

yeeres; and then was destroyed by *Nebuchadnezzar* King of Babylon: wherefore about 70. yeeres after, it was builded againe by *Zorobabel*, who reduced the Iewes from their Captiuitie. But this second Temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdra* doe testifie by their weeping, when they saw this second and remembered the first) (& which *Aggeus* the Prophet doth expressly testifie). And yet saith God by his Prophet *Aggeus* in the same place, that after a while, the *Desired of all Nations* shall come, and then should that second house or Temple be filled with glory; and that greater should bee the glory of this last house, then of the first: Which prophesie was fulfilled by the comming of our Sauour Iesus Christ into this second Temple: which being personally done, was of far greater dignitie, and more glory thereunto, then any dignity whatsoeuer was found in the first Temple builded by *Salomon*. It is therefore manifest that the *Desired of all Nations*, that is, the *Messias* should come whilest the second Temple stood. And so doth *Daniel* also shew that the second Temple (after the building thereof) should not bee destroyed vntill the *Messias* were first come and shaine. And *Malachi* the Prophet doth also most plainly testifie that he should come during the second Temple. And so indeede hee did: for *Christ Iesus* came into the world during that second Temple, and did himselfe likewise foretel the destruction thereof, ere that generation passed, which came to passe accordingly: for it was destroyed about 46. yeeres after the ascension of our Sauour into heauen, by *Titus*, sonne to *Vespasian* the Romane Emperour. Most vainly therefore doe the Iewes or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let vs yet moreouer consider the prophesie of olde *Jacob* concerning the particular time of the *Messias* his appearing: *Come hither my children* (saith hee) *that I may tell you the things that are to happen in the latter dayes, &c. The scepter shall not depart from Iudah vntill Shilo come, which is the expectaunt of the Gentiles. By Shilo is meant the Messias*

1. *Esd* 3

Agge 1. 4

Agge 2. 5. 6

7. 8. 9. 10

Dan 9. 26

Mal 3. 1

Gen 49

(as both Jewes and Chriſtians expound it.) This prophecy ſo long foretolde, was performed at the birth of Jeſus Chriſt, in the dayes of Herod King of Iurie. For from the time that the ſcepter was giuen to King *Dauid*, (who was the firſt King of the tribe of *Judab*) it did not depart from that tribe, but remained alwaies in it vntill the dayes of King *Herod*; in whoſe time, and not vntill whoſe time, all gouernment was taken away, and cleane departed from the tribe of *Judab*, and committed to a ſtranger: and therefore in the time of *Herod* was the *Meſſias* to be borne, and neither before nor after his time. That the ſcepter or gouernment was not cleane taken away or departed from the houſe of *Judab* (after it was once ſetled in it, in the perſon of King *Dauid*) even till the dayes of *Herod* the King, is euident: for from *Dauid* (who was the firſt King of that tribe) vnto *Zedechias* that died in the Captiuitie of Babylon; the Scripture ſheweth how all the Kings deſcended of the houſe of *Judab*: And during the time of their captiuitie in Babylon (which was ſeuentic yeares) the Jewes were alwayes permitted to chuiſe vnto themſelues a gouernour of the houſe of *Judab* (whom they called *Reſchgaluta*.) And after their deliuerie from Babylon, *Zorobabel* was their gouernour of the ſame tribe, and ſo others after him vntil you come to the *Machabees*, who were both gouernours and Prieſts; for that they were of the mothers ſide of the tribe of *Judab*, and by the fathers ſide of the tribe of *Leui* (as *Rabbi Kimhi* affirmeth) and ſo from theſe men downe to *Hircanus* King of Iury, who was the laſt King which was lineallie deſcended of the houſe of *Dauid*, and of the tribe of *Judab*.

For after *Hircanus*, came the afore-named *Herod*, a meere ſtranger, whoſe father (as *Joſephus*, who well knew, reporteth) was called *Antipater*. and came out of *Idumea*: he came into acquaintance and fauour with the Romanes, partly by his ſaide fathers meanes (who was, as *Joſephus* ſaith, a well monied man, induſtrious, and factious) and partly by his owne diligence and ambition; bring of himſelfe both witty, beautifull, and of moſt excellent and rare qualities

Sambel. ca.

Dinei Mar-

mouth.

Rav. Moſes.

Aegypt. in pra-

ſat.

Maimnim.

Eſd. lib. 1. cap.

1. 2. 3

Mac. lib. 1. cap.

2. 3

Rab. Kimhi.

com. in. Aeg.

Joſeph. lib. 13

& 14. Ant. q.

qualities by which commendations he came as length to marry the daughter of *Hircanus* of *Parthia*; King of *Iewrie*, and by this marriage obtained of his father in law to be chiefe governour & ruler of the Province and land of *Galilee* vnder him. But *Hircanus* afterwards in a battle against the *Parthians*, fell into their hands, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to *Rome*, and there he obtained to be created King of *Iewrie*, without any title or interest in the world; for that not onely his father in law, *Hircanus*, was then living in *Parthia*; but also his younger brother *Aristobulus*, and three of his sonnes, viz. *Antigonus*, *Alexander*, and *Aristobulus* with diuers others of the bloud Royall in *Iewrie* were alive also.

Herod then hauing procured by this meanes to be King of *Iewrie*, procured first to haue in his hands the King *Hircanus*, and so put him to death. Hee brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamne*, which was King *Hircanus* daughter, as also *Alexandra* her mother, and soone after two of his owne sonnes which he had by the same *Mariamne*; for that they were of the bloud Royall of *Iuda*: and a little after that againe, he put to death his third sonne, named *Antipater*. He caused also to bee slaine fortie of the chiefest Noble men of the same Tribe of *Iudah*. And as *Philo* the Iew (who liued at the same time with him) writeth, He put to death all the *Sanhedrin*; that is, the twenty seven Senators or Elders of the Tribe of *Iudah* that ruled the people. He killed the chief of the sect of the *Pharisees*. He burned the genealogies of all the Kings and Princes of the house of *Iudah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his servant, to draw out a pedigree for him and his line, as though he had descended from the ancient Kings of *Iudah*. Hee translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed and mangled the house of *Iudah*, in such sort, as no one sort of government or principality remained therein. Now then in the dayes of this

*Ioseph. lib. 13
Antiq.*

Philo lib. de

King *Herod*, and not till then was the Scepter, that is, the government departed from *Judah*; and therefore then, and not till then, was the *Messias* to appeare, according to that prophetic of *Jacob*, and so it came to passe accordingly: for *Christ Iesus* the true & vndoubted *Messias* was then borne, viz. in the time of *Herod* King of *Iewrie*. In vain therefore doe the *Iewes*, or any other, looke for any other *Messias* to come after the daies of that *Herod*, in whose time (and not before) was the Scepter and all principalitie and government departed vicerly from the house of *Judah*: and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Jacob*'s prophecy.

Daniel the Prophet yet goeth neerer to worke, and sheweth euen the very day, and time of the day when the *Messias* should be slaine for the sinnes of the people: for in the first yeere of *Darius*, sonne of *Ahasuerus*, King of the *Medes*, about the time of the evening oblation, he praied to his God for the people and their deliverance, in as much as then he perceived that the seuentie yeeres of their captivity (foretold by *Ieremy*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captivity, and to build againe *Jerusalem*; and sheweth likewise, that as the people had now bin in the captivity of *Babylon* seuentie yeeres, and then were delivered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednes, scale vp sins, blot out iniquity, and bring in everlasting righteousnes, and be a deliverer not onely from the outward, but from the spiritual *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: *At the very beginning of thy Supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision. Se-*
mentie

seventy weekes are determined over thy people; and over thy holy Citie to finish wickednesse, & to seale up sinnes; and to blot out iniquity, & to bring in everlasting righteousness, & to seale up the vision & prophesie, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and understand, that from the going forth of the commandment, to bring againe the people, & to build Ierusalem, vnto MESSIAH THE PRINCE, there shall be seven weekes, and threescore and two weekes, &c. After these threescore and two weekes shall MESSIAH be slaine, and not for himselfe, &c. He shall confirme the covenant with many for one weeke, and in the middle of the weeke hee shall cause the Sacrifice and the Oblation to cease. For the better vnderstanding of which wordes, it must bee remembered, that this word *Hebdomada*, signifying a weeke, or seven daies, and then it is called *Hebdomada dierum*, a weeke of daies; as in this Prophecie of Daniel he saith of himselfe, that he did mourne three weekes of dayes. But at others times it signifieth the space of seven yeeres, and that is called *Hebdomada annorum*, a weeke of yeeres, as in *Leuit. 25. 8.* where it is said, Thou shalt number vnto thee seven weekes of yeeres, that is, seven times seven yeeres, which make fortie and nine yeeres.

Exposition of Daniels prophecie.

Den. 10. 2

Leuit. 25. 8. & ap. 23. & alibi posita.

Now it is most certaine that those seuentie weekes are to be vnderstood of weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the booke of *Esdrae* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seven times seuentie yeeres, which make in a summe totall, foure hundred and ninetie yeeres, within which time the Messiah should be slaine: for from the going forth of the commandment to bring the people backe againe, and to build Ierusalem, (which commandment vnto forth at the beginning of his supplications, which were the first yeere of *Darius*, as the text sheweth) vnto the time that Messiah the Prince was anointed to preach the Kingdom of GOD, which was after his baptism, when hee

began to be about thirty years of age) there must be seven weekes, and threescore and two weekes, that is, forty and nine weekes, which make foure hundred, fourescore, and three yeers: which number of yeers being rightly accounted from that time of *Dauid*, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of *Tiberius Caesar* at which time Christ Iesus was baptised and anointed by the spirit of God, descending downe vpon him in the forme of a Dove, a voice also being heard from heaven, sayings, *This is my belov'd Sonne in whom I am well pleased.*

Yet is their one weeke more to make vp the number of seventy, in the midst of which weeke the Messiah should be slaine, which came to passe accordingly: for in the midst of that weeke, that is, about three yeeres & a halfe after Christs baptism, Christ Iesus the true Messiah was put to death, and died for our sins, which was in the eighteenth yeere of *Tiberius Caesar*. In vaine therefore doe the Iewes or any other looke for another Messiah to come, after the dayes of that *Tiberius Caesar*, the Roman Emperor.

4 The Scriptures doe shew that the Messiah should come of the seed of *Dauid*, according to the words of God, *I haue sworne vnto Dauid my seruant, I will prepare thy seate for ever, and will build vp thy seate to all generations.* Which cannot be applyed to King *Salomon* his sonne (as the latter Iewes apply it:) for these wordes, that his kingdome shall stand for euer, and for all eternitie, cannot be verriified in *Salomon*, whose earthly kingdome was rent and torne in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neither can they bee vnderstood of any terrestrial King: but they must needes be vnderstood of an eternall King, which should come of *Dauids* seed. The promise then made to *Dauid* for Christ to come of his seede, is againe repeated after his death by many Prophets; and confirmed by God: as in *Jeremy*, vvhich God vseth these wordes, *Behold, the daies come on, that I will raise vp vnto Dauid a iust seede, and hee shall raigne a King, and shall be wise, and shall doe iudgement and iustice vpon earth.*

Psal. 88

2. Kings 7

1. Chro. 11

Ier. 23. 6. &c.

33. 16

earth, and in his daies shall *Iuda* be saved, and *I* *Israel* shall dwell confidently, and this is the name that men shall call him, Our iust God. All this was spoken of *David* about foure hundred yeeres after *David* was dead: which proueth manifestly that the promises and speeches were not made vnto King *David*, for *Salomon* his sonne, nor for any other temporall King of *Dauid*s line, but for Christ, who was particularly called the sonne of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iuda*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Jeremy* did) the Messias is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will save my flocke, whether shall they any longer be left to the spoile: I wil set ouer them a shepheard, and he shall feed them, even Dauid my seruant, he shall feed them, and he shall be their shepheard, and I will be their God, and my seruant Dauid shall bee their Prince.* In which words, not only we that are Christians, but the latter Iewes also themselues doe confesse in the Thalmud, that their Messias is called *Dauid*, for that hee was to descend of his seed.

Ezech. 34-3.
Or.

Now then let vs see whether Iesus Christ our Lord did come of the seede of *Dauid*, as was foretold the Messias should. It is plaine that he did, for neuer any man doubted or denied but that Iesus was directly of the tribe of *Iuda*, and descended lineally, by his mother, of the onely house of *Dauid* (as was foretold hee should:) which is confirmed most cleerly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* and *Ioseph*, that was of the same tribe and married with her: for according to the law of the Iewes, they vsed to marry in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, do thereby also declare the lineage and stocke of *Mary*, (the mother of Iesus) as being a thing then sufficiently knowne vnto all, though they speake no more.

Luk. 3.
Math. 2

Secondly, it is confirmed by their repairing vnto Beth-

Le. 2, 1, 2, 3, 4, 5 leem (when commandment was given by *Augustus Caesar*, that every one should repaire to the head City of their Tribe and family, to bee taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as Bethleem was the proper City only of them that were of the house & lineage of *David*, for that King *David* was borne therein.

Thirdly, it may appeare by this, for that the Jewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleaged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue bin spoken) would easily haue conuincd our Iesus not to bee the true *Messias*. But it appeareth they neuer doubted of this. Yea, I adde further, that it remaineth registred in the Jewes *Talmud* it self, that Iesus of Nazareth crucified was of the blood royal, from *Zerobabel* of the house of *David*. Where-with agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Iesus Christ was borne of the seed of David according vnto the flesh, though he were also the Sonne of God in power, according to the spirit of sanctification.*

5 That the Mother of Iesus was a Virgin, is plentifully testified by the Euangelists: and that so the *Messias* mother should be, the Scriptures of the Jewes do sufficiently shew. For in *Esay* 7. 14. it is told as a strange thing to King *Achaz* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emmanuel*, that is, *God with vs*. Which could not be strange, if the Hebrew word in that place did signifie onely a yong woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for yong women to conceive and beare children: wherefore the *Septuagints* doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder Jewes vnderstand it, as *Rabbi Simon* well noteth. And *Rabbi Moses Hader* saw (of singular credit among the Jewes) vpon these words of the *Psalme*; *Truth shall bud forth*

*The' tract.
Sabb. cap.
Hegmar.
Agul. 2, 4*

*Rob. Sim.
Ben. Iohai. in
Cap. 2. Gen.*

forth of the Earth, saith, that it is not said, Truth shall be in- Rab. Moses
gendred of the earth, but Truth shall bud forth, to signifie Hadari. in
thereby, that the Mefsias (who is meant by the word Truth) Pfal. 14.
shall not bee begotten as other men in carnall copulation :
he also citeth Rabbi Berechius to bee of the same opinion : Rab. Mos.
Had. in Gen. 22.
Rab. Hacad. ad.
quest. 3. in Esay
Cap. 9.
Rab. Hacad. in
Esay. 9. 11.
and finally Rabbi Hacadofch proueth by art Cabalisticall
out of many places of Scripture, not only that the mother
of the Mefsias shall bee a Virgin, but also that her name
shall be Mary. Like as also the same Rabbi Hacadofch pro-
ueth by the same art out of many texts of Scripture, that the
Mefsias name at his comming shall be Iesus. And that the
mother of the Mefsias should bee a Virgin, may further ap-
peare in the prophetic of Ieremy, where God saith, *I will
worke a new thing vpon earth, A woman shall inuiron or in-
close a man :* which were no new thing, but vsuall and won-
tered, except he vnderstood of a Virgin that should beare a
child.

6 Now because Christ Iesus by the wonderfull workes
and surpassing miracles which hee did, being such as no
man could doe (if hee had beene but a bare man) as also by
his heauenly doctrine, words, and deeds did declare him-
selfe to be the Sonne of God, sent from the bosome of his
Father, let vs also as wee haue found the Mefsias to bee
man, so search whether hee ought not to bee God also. The
sacred Scriptures of the Iewes giue answer, that hee ought
to bee God also, and so to bee both God and man. Which Esay 7. 14.
Esay 9. 6.
Esay 4. 4
Esay 9. 6.
Psal. 117
thing is signified by the Prophet Esay, when he saith : *They
shall call his name Emmanuel, which is by interpretation, God
with vs.* Againethesame Esay testifieth, that they shall call
his name wonderfull, counsellor, the mighty God, the euerla-
sting Father, the Prince of peace. Again, by Esay he is cal-
led the issue of the Lord, and also the fruit of the earth, so sig-
nifie him to be both the Sonne of God, and the Sonne of man.
And Ieremy the Prophet doth testifie of him, that he shall
be called the righteous God, or God our righteousnesse. And
God himselfe saith of him, *Thou art my Sonne, this day haue
I begotten thee.* And David proueth him plainly to be the
Sonne of God, for though he knew he should come of his

1.6 *Gods Arrow against Atheists.*

seed as touching the flesh, yet doth hee also call him his Lord, saying thus: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstools.* Sith David calleth him his Lord, it is manifest that he taketh him not only to be man, but God also, even the sonne of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Iewes, and therefore I need not further to amplifie.

7 Yet because the Iewes do looke for the Messias to be a terrestriall King which should raigne in Iewrie, and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premisses doe partly shew, so is it not impertinent here to speake some what to conuince their so grosse an opinion. For first, the time is past long agoe wherein the Messias should come, and yet no such terrestriall King as they dreame of, hath been raigning in Iewrie: and therefore very experience and knowledge of the times might teach them to abandon so foolish a conceit. *Daniel* calleth him the eternall King. *Michaeas* saith, he shall raigne for ever: which cannot be supposed of an earthly kingdome. Againe, *Aske of mee* (saith God to his Sonne, the Messias) *and I will give unto thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession.* Which words doe shew, that the Messias should be an vniuersall King, to rule not onely over the Iewes, but over the Gentiles also, even over all the world. Againe it is said, *that he shall endure with the Sunne, and before the Moone from generation to generation, he shall raigne from Sea to Sea unto the end of the world: All Kings shall adore him, and all nations shall serue him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all nations of the earth should bee blessed: how then should he overthrow any nation for the Iewes sake (as they dreame) when all nations were to receiue their blessing from him? In the prophecy of *Esaie* the commission of God his Father vnto him is thus set downe: *It is no little that thou bee, vnto mee, a ser-*

uant

want to raise up the tribes of Jacob, and to convert unto me the
perfermed of Israel: Behold I have appointed thee also to bee a
light unto the Gentiles, that thou shouldest bring salvation unto the ut-
most parts of the earth. Every where almost it is testified,
that the Gentiles should have every way as much interest
in the Messias as the Jewes, and should be as beneficiall vn-
to them: The Messias therefore, though he bee rearm'd a
King, and is so indeed, yet is to be supposed a spirituall and
eternall King (as the Prophets declare him) for it is too
childish and fond to imagine him to bee an earthly King,
which should raigne onely in Iudea, and bee a great and
mighty terrestriall conqueror. Doth not *Zacharie* (as tou- *Zach. 9.*
ching his estate in this world) shew, that hee should come
poorly, riding vpon an asse? Doth not *Esay* say, that in this *Esay 53.*
world he should be a man despised, abieckt, and of no repu-
tation? Doth not *Daniel* expressly say, that he should come *Dan. 9.*
to be slaine, that with his sacrifice hee might take away sin,
and cease all other sacrifices? Doth not *Zacharie* say, that *Zach. 13.*
they should looke vpon him after they had pierced or cru-
cified him? And doth not the Prophet *Esay* say of him, that *Esay 53.*
he gaue his soule an offering for sinne, and that hee should
be lead as a sheepe to the slaughter, and as a Lambe dumbe
before his shearer, so opened not hee his mouth? Where
then is his pompe, when he was to bee poore? Where was
his earthly honor, when he was to be abieckt and of no repu-
tation? Where was his worldly conquest; when hee was
himself to be slaine? Where should his fleshly resistance be,
when he was not so much as to offer it, yea when his ene-
mies were to leade him to death as the sheep to the slaugh-
ter, and as a Lambe dumbe before his shearer, not opening
his mouth to saue himselfe? Yea, how should the Jewes
thinke (if they would thoroughly consider) that the Messias
should be such a one as they dreame of, when they were
the men that should pursue him to death, and whom they
should looke vpon when they had pierced him?

These things which have beene spoken (though in very
briefe and plaine sort) are, I trust, sufficient to conuince the
Jewes, that our Lord and Saviour Iesus Christ is that seede
of:

Christ the true
Messiah: ergo
Christian reli-
gion the true
religion.

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* but first parents; and he in whom all the Nations of the earth should be blessed, and in all points the very true, certaine, and vndoubted Messiah, which was fore-promised and fore-told by their Prophets: for all things which were foretold of the Messiah, doe fitly, fully, and only agree to him, & to no other. And therefore I conclude against them, that the Christian religion (which wee professe, and which wee hold deriued to vs from that Christ the true Messiah, the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Insidels of the world.



That there is a God, the Heathen haue euermore confessed, and that there is but one God (as the Christian religion holdeth) al the learned sort of the heathen Philosophers haue acknowledged: for howsoever they dissembled at

sometimes, & applied themselves outwardly to the error of the vulgar sort, in naming of gods, yet surely they neuer speake of mo then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth vnto *Dionysius* King of Sicily, wherein he giueth him a sign when he spake in iest, and when in earnest: *Hinc discen- scribam ego serio necne quis serio, ordior epistolam ab vno Deo cum secus, & pluribus. Herby* (saith he) *shal you know whether I write in earnest, or not: for when I write in earnest, I begin my letter with vna God; & when I write in iest, I begin my letter in abondance of many Gods. And three of the most learned that euer professed the Platonic sect, *Plotinus*, *Porphyrius*, & *Proclus* doe al testifie & proue in diuers parts of their works (being themselves but heathens) that both themselves, & their master *Plato*, neuer beleued in deith but one God.*

Aristotle

The Heathen
confessed one
God.

Plato epist. 13.

ad *Dionys.*

Plot. n. Enn. a

1. lib. 8. 1. 2. &

En. 6. lib. 4. cap.

22. 3. 4.

Porph. lib. 2. de

Abst. & lib. de

occa cap. 2.

Porc. in Theo-

log. Platon &

lib. de Anima

& dam. 1. 3. 1.

4. 55.

Aristotle that infused *Plato*, and began the sect of the Peripateticks, though he were a man so much given to the search of nature, as that sometime he seemed to forget God the author of nature; yet in his old age, when he wrote the booke of the world, he resolued the matter more cleerely, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was inuented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolish sort of heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called seruants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honor, and therefore they thought likewise, that the great and high God could not bee sufficiently coniectured of, except it were supposed that hee had a great number of inferior gods waiting and attending vpon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisius*, two principall Peripateticks, do confirme as larger.

Arist. lib. de mundo.

Zeno, the chiefe and Father of all the Stoicks, was wont to say (as *Aristotle* himselfe reporteth) that either one God, or no God. Which opinion of One God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that sect, whose wordes were esteemed Oracles; *Dicendum autem omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence overall.

Theophr. in Metaph. Alex. Aphro. lib. de provid.

As for the Academicks, although their vsage was to doubt and dispute euery thing, as *Cicero* seemeth to doe in his discourse concerning the gods; yet at last hee concluded in this point with the Stoicks, who beloued one God. And as for *Socrates*, who was the Father and founder of the Academick sect, (and who was iudged by the Oracle of

Cicero lib. de natura Deor. Apuleius Aleg. Or Laert. in vita Socrat.

Apolla.

Apolloto be the wisest man in all Greece) the world doth know that he was put to death for testifying at the multitude of Gods among the Gentiles.

All these four sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if wee will ascend vp higher to the daies before these sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophie to the Egyptians, we shall finde them so plaine and resolute herein, as none can bee more. It is true that the heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare gifts and qualities aboue others) with their title of gods; but yet they beleued not that those men were gods: yea, they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when hee saith; *Deo non natura rationis, sed honoris causa uocantur*. We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we think them to bee so, but because vnder that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (saith he) *and common customs, haue now receiued to lift vp to heauen by fame and good will, such men as for their good turnes are accounted excellent: and hereof it cometh, that Hercules, Castor, and Pollux, Asculapius, and Liber, (which were but men) are now reckoned for gods.* *Persius* likewise, *Zenas* scholler, testifieth the same. And therefore did the Grecians truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first then mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died; because the memory of them should not die with them, but remaine as presidents to follow, or as persons to be admired at: those that were liuing could not bee content

*Vide apud
Plutarch.
de placit.
Philos.
Trismeg. in pa
man. & in
Asclep.*

*Trism. in paman.
cap. 2. 3. 4. 5.
&c. in Asclep. c.
2. 6. &c.*

*Cicero, his opi
nion concer
ning the gods
of the Painims.*

*Persius, his
opinion.
Herod. Lib. 1.*

ent to honour them with the title of gods and goddesses, but also would needes haue their pictures or Images drawne, and set vp somewhere for posterity to beholde. Hereof it came, that they after a while beganne (as mans The begin- naturall corrupt inclination is too prone that way) to giue ning of Idola- honour, and to doe reuerence vnto them: and not so con- ty. tented, they proceeded further, and builded Altars and Temples vnto them. and at length consecrated Priests, and appointed certaine rites, ceremonies, and sacrifices to bee done there. The Diuell hereupon taking occasion and fit opportunity (purposing alwaies to seduce the world, and to hold them in error so farre forth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made way to haue himselfe worshipped (in stead of the true God.) For true it is which the sacred Psalmes witnesseth; *That the Gentiles sacrificed their sons and daughters vnto diuels.* And which Paul *Psal. 105. 1. Cor. 10. 10* saith, *that whatsoeuer the Gentiles offer, they offer vnto diuels,* and not to God. For the diuels being entred into those Altars, reeclued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, vnder the names of those men they would yeelde foorth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oraeles: and with such sleights those diuellish spirits bewitched the world, and deceived them. Of which their Oracles more shall be spoken hereafter. But here first I make this argument against them.

They which (howsoeuer ignorantly) worship diuels, are farre from the true Religion: this is plaine.

But the Gentiles worshipped diuels: Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (yea required) not beasts, but men to bee sacrificed vnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselves to be thereby appeased, wherein God

is.

Polyd. de In-
uen. lib. 5. cap. 8

is most displeased. For (as *Polydor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturnus*. In the Island *Salamis*, a man was sacrificed to *Apollonia*. To *Dionemedes* in the Temple of *Pallas*, a man was offered, vvhobeing thrice led about the Altar by young men was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of *Cyprus*, *Tenerus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posterity to follow. To *Diana* likewise humane sacrifices were offered. The like was done to *Hesus* and *Tenades*. Amongst the Egyptians, three men a day vvhich vv ere sought out (if they were cleane) vv ere sacrificed to *Iana*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of warre and pestilence, vv ere wont to sacrifice vnto *Saturnus*, their dearest friends. The people called *Curete* sacrificed children vnto *Saturnus*. At *Loadicea* a virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially vvhen they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like: yea, the Frenchmen and Germans: yea, the Romans themselues did the like sacrifice, as namely, to *Saturnus* in *Italie*, a man was sacrificed at the Altar: and not onely so, but hee was also to be cast downe from a bridge into the riuier *Tyber*. *Dionysius Halicarnassensis* writeth, that *Iupiter* and *Apollo* vv ere marvellous angry, for that the tenth part of men vv ere not sacrificed vnto them, and therefore sought they reuenge vpon *Italy*. *Diodorus* reporteth, that the Carthaginians vvhen they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them, and therefore to appease them, sacrificed vnto them two hundred of the Noble mens Sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (vvhich they thus worshipped and sacrificed vnto) were accere diuels, considering that such monstrous, vnkind, and vnna-

Dionys. Halicarn.
lib. 1. Antig.

vnnaturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath.

Again, these Gods of the Gentiles were not onely vvell pleased with the sacrifices of the bloud of men, but also wel liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of *Saturne* was most deuously worshipped, whose Briest *Tynnannus* by name, brought certaine Matrons of the Citie, which hee had selected out vnto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to do with them in the name of that their god. Also among the *Nasas* it was the custome that the Bride the first night after her marriage should lie with all the guests, in honour of the goddess *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise in their filthinesse and vncleannesse, must needs bee diuels: for the kind and righteous God can abide none of these things, as any mans owne reason, sense, and vnderstanding may teach them.

*Polyd. de inuent.
lib. 5. cap. 8*

3 Another argument to prouue that the gods of the Gentiles were diuels, is this: because the Oracles vvhich they gaue forth in matters meereely contingent, vv ere eyther false, or else so ambiguous and vncertain, as that they were deceifull, and therefore could not come from God, but from the diuel. This falshood & deceitfulnesse of their Oracles, *Porphyry* himselfe, the great Patron of Paganisme, testifieth in a speciall booke of the answers of the gods, wherein hee professeth that he hath gathered truly without addition or detraction, the Oracles that were most famous before his time; with the false and vncertaine euent thereof: in consideration of which euent, hee setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, onely in that by their subtiltie and celeritie they present vs: but yet they oftentimes lie, and de-*

*Porphy. lib. de
respons. &
oracul.*

ceine.

*Oenomaus de
falsitate oraculo-
rum. & de artifi-
ciis maleficis.*

ceiusus in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus farre Pyrrhus, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named Oenomaus, who for that he had beene much delighted with Oracles, and more deceiued, wrote also a speciall booke in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceiued, it was not easie to conuince them of open falshood, for that (cunningly) they would inuolue their answers (of purpose) with such obscurities, & quiuocations, amphibologies, and doubtfulnesse, as that alwaies they would leaue themselves a corner wherein to saue their credits. As for example, when Cræsus that famous and rich King of Lydia, consulted with the Oracle of Apollo, whether he should make war against the Persians, & thereby obtaine their Empire, the Oracle gaue answer thus: If Cræsus without feare shall passe ouer Halys, (which was a riuer that lay between him and Persia) hee shall bring to confusion a great and rich Kingdome. Vpon which words Cræsus passed ouer his army, in hope to get Persia: but hee lost Lydia his owne Kingdome, and was deceiued by that vncertaine Oracle.

Like answer gaue the Oracle of Apollo to Pyrrhus King of Epirus, demanding whether he should prosper in the war against the Romans: for it was deliuered in these words; *Alia te Æacida Romanos vincere posse*: I say that the son of Æacius the Romanes may overcome. Vpon which Oracle, Pyrrhus the sonne of Æacius thinking to be the conquerour, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceiued, that mist tooke them: but I neede not recite them; for (as it appeareth) the Oracles and answers which their wicked spirits gaue forth in matters future and meerey contingent, were such as might be taken and construed two waies: and therefore their worshippers (if they had beene wise to haue noted their cunning and deceitfull answers, containing no certainty at all) they had beene as good neuer to come at them to inquire of any mat-

mat-

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as vnresolved as they vvere at first, and so depart home as vvise as they came, or rather more fooles then when they went. But what might be the reason why these diuels or diuelish spirits, gaue no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could, that so their credit might haue beene the more. But it was a thing not in their power, but onely referred vnto God, to knowe and foretell certainly the things that are to come: for herein God prouoketh all the Gods of the Gentiles to maketrial and experience of their power, in these words: *Declare vnto vs (saith he) what shall ensue hereafter, and thereby vvee shall knowe that ye are gods indeede.* Which *Esay. 4. 23* sheweth that the certaine foretelling of things future, doth manifest a diuine power, whereof these diuelish spirits are not partakers: for had these vvicked spirits such a power in them, as certainly to knowe and foretell such things as were to come, out of all doubt they would then haue given such certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euerlasting credit in all the world. But now the falshood and vncertaintie and deceitfulnesse of them, haue got them iustly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as euen the Heathen themselves haue testified.

Having thus briefly, yet I trust sufficiently, disprooued the religion of the Gentiles, as being a cruell, wicked, false, lying, and deceitfull religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prooue against them the truth of the Christian religion, which wee profess. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirits themselves, vvho haue given testimonie thereof, euen to their

their owne worshippers, especially when the time of Christ his appearing in the world (vvhho should be the light of the Gentiles) drew neere and approched. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof vvas to a Priest of his owne that demanded him of truer religion, and of God: to whom hee answered thus

Suidas in Thulin, in Greeke: *O thou vnhappy Priest, vvhy dost thou aske me of*
& Porphy. & God, that is the Father of all thing: and of this most renowned
Plut. de oraculis. Kings deare and only Sonne, and of the Spirit that containeth

all? &c. *Alas that spirit will enforce mee shortly to leaue this habitation and place of Oracles.* The other Oracle vvas to *Augustus Caesar*, euen about the verietime that Christ was readie to appeare in the flesh: for the said Emperour now drawing to age, would needes goe to *Delpbos*, and there learne of *Apollo* who should raigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answere, notwithstanding *Augustus* had beene very liberall in making the great sacrifice called *Hecatombs*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew child that ruleth ouer the blessed gods, commandeth mee to leaue this habitation; and out of hand to get mee to hell. But yet doe thou depart in silence from our Altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remore them from their habitations: and therefore the Religion of this powerfull Iesus (whereof hee is the author) must needes, euen by the acknowledgement of the Diuels themselves (whom he doth command) be the true Religion.

3 Another argument of the Diuinity and truth thereof is this: namely that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attenuabit:

Suidas in vita
Augusti.
Niceph. lib. 1
hyst. cap. 17

Attenuabit omnes Deos terra, shall weare out all the gods of *Soph. 3* the earth. The truth whereof, all the world doth now see cleereley to be certaine and vndoubted by the euent.

The Oracles and answers of these gods, euen in *Ciceroes* time (as *Cicero* himselfe witnesseth, vvhio liued somewhat *Cicero lib. 2. diu. 2* before the comming of *Christ*) began to cease: and at last by little and little they ceased altogether, and were vtterly extinct. It is reported that in *Egypt* (when *Christ* was there with *Ioseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumbe. Wherefore *Iuuenal* saith, *Cessant oracula Delphis*, that is, The Oracles *Iuuenal.* cease at *Delphos*. And another Poet saith:

Excessere omnes adytis, arisque relictis,

Lucan.

Dij, quibus imperium hoc steterat, &c. that is: All the gods whereby this Empire stood, haue departed from their Temples. and left their Altars and place of their habitation. *Plutarch* affirmeth the like, & is much busied to search out *Plutarch. de defectu oraculorum.* the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, ghesling at the matter, and vainly deuising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But *Porphyrie* (euen that great patron of Paganisme, and enemy of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the comming of *Iesus*, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His vvordes be these: *Nunc verò mirantur (inquis) si iam multos annos ciuitas peste vexetur, cum et Æsculapius & alij dij longè absint ab ea: postea enim quàm IESVS colitur, nihil utilitatis à dijs consequi possumus.* Now (saith he) they maruaile why this City is so many years vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gone and departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Considering then that *Iesus* (the author of the Christian Religiõ) hath silenced & vtterly de-

stroyed the gods of the Gentiles (as histories and the visible euent shew) his religion must needs be the only true religiō.

4 What should I say more? euen the Gentiles themselves, the most antient, and the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to vvorkethe redemption both of the Iew and Gentile, and to make them both one people in the seruice of his Father: here-hence it is that hee vvas foretold, and not altogether vnknowne or vnheard of to both these Nations, and therefore diuers fore-warnings and significations of him vvere left, as well amongst the Gentiles as the Iewes, to stir them vp to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there vvere three

Euseb. in Chron.

famous men that liued together: namely, *Abraham* (vvho descending from *Heber*, was the father or beginner of the Hebrewes, who were afterward called the Iewes) and vvith him *Iob*, and *Zoroastres*, that vvere not of that linage of *Heber*, but (as wee call them for distinction sake) Heathens or Gentiles. *Iob* (we knowe) testifieth of Christ, calling him the Redeemer, and vvas most assured to see him one day vvith his owne eies, and none other for him, although wormes should destroy that body of his (as hee himselfe testifieth.) *Zoroastres* liuing thus in *Abrahams* time also, might (by account of Scriptures) see or speake vvith

Iob 19. 25. 26
27

Clem. A. ex. lib. 1
Strom. & Orig.
lib. 6. contra
Celsum &
Procl. lib. 1 & 3
Parm. Plato.
Herm. in Pa-
man. cap. 1. &
deinceps.

Noe: for *Abraham* vvas borne 60. yecres before *Noe* deceased: and hercof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there bee found very many plaine speeches of the Sonne of God, whom he calleth *Secundam mentem*, the second mind: but much more is to be seene in the vvritings of *Hermes Trismegistus*, vvho receiued his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity: whom *Hermes* calleth *The first begotten Sonne of God: his onely Son: his deare, eternall, immutable, and incorruptible Son, whose sacred name is ineffable*: So are his words. And after him again amongst the Grecians,

were

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a prophet among the Gentiles, and a Gentile, and hee is such a one as testified of Christ, and of the Starre that should appeare at his birth: by means of whose prophetic (it should seeme) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long iourne to Iudea to see him: as one Gospel sheweth. The same Starre is mentioned by diuers Heathen writers, as by *Pliny* vnder the name of a Comet (for so they tearme all extraordinarie Starres) which appeared in the latter dayes of *Augustus Caesar*, and was farre different from all other that ever appeared. And *Plinie* saith of it: *is autem vultu suo totum orbem colitur*: That onely Comet is worshipped throughout all the world.

Numb. 14

Plin. lib. 2. cap. 25

Calcidius a Platonicke doth say, that the Caldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefit of mankind.

Calcid. apud

Marfil.

Ficin. tract. de Stella mag.

The Gentiles also had certaine women called *Sibylla*, which were Prophetesses, who being endued vvith a certaine spirit of prophetic, vttered most wonderfull particularities of Christ to come: one of them beginning her Greeke metre in these very wordes: *Knowe thy God, which is the Sonne of God*. Another of them maketh a vvhole discourse in Greeke verse called *Acrostichis*, expressly affirming therein, that Christ Iesus (by name) should be the Saviour, and that hee was the Sonne of God, and expressly saying that hee should bee incarnate of a Virgin; that he should suffer death for our sinnes; and that hee should be crucified; that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come againe to the last iudgement. Of these *Sibylls* there were in number, and talking of his first coming into the world, they also say, that *Rusilius* vvith *Sydus* monitorem: A blazing

Luci. contra

Gent.

Sibyl. Samia apud Betul.

Starre

Starrs shall declare him: These *Sibyls* speake so plainly of Christ Iesus, as the Prophets among the Iewes did, yea more plainly, and as plainly as may be, and in manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleue their owne Prophets, they must likewise beleue the Christian religion (whereof Iesus Christ is the author, of whom they abundantly testifie.) Now, lest it might bee thought by some suspicious heads, that Christians haue deuised and inuented these things, as also that it may yet more fully appeare, that Christ before his coming was notified ouer the worlde, by means of those verses of the *Sibyls*: it must be remembered, that *Marcus Varro* a learned Roman (who liued almost an hundred yeares before Christ) maketh mention at large of the *Sibyls*, (who in number, he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Fenestella* (another Heathen) doe affirme, that the writings of the *Sibyls* were gathered by the Romanes, from all parts of the worlde, where they might be heard of, and laid vp with great diligence and reuerence in the Capitoll. *Sibylla Eriubranus* who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she liued about six hundred yeares after the flood of *Noe*: and her countryman *Apollodorus Eriubranus* and *Varro* doe report that she liued before the warre of *Troy*, and prophesied to the Grecians that warr should be destroyed, (as it came to passe) which was more then a thousand yeeres before Christ was borne. *Cicero* also (that died more then forty yeares before Christ was borne) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seene in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sibylla*, lib. 2. de *Divinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour Christ was borne) had such speciall regard of the sayings of the *Sibyls*, that he laid them up in more stately order then before, vnder the Altar of *Apollon*, in the hill

Varro lib. de
reb. diuin. ad
Caesarem.
Pont. Max.

Fenest. cap. de
15. viris.

See the Oration
of *Const.* in
Euseb. lib. 4.
cap. 23. de
Const.

Cic. lib. 2. de
divinat. Sueton.
Transf. cap. 3
de 73. a.

Palatine, where no man might haue the sight of them, but by special licence. And so much for the credit of the *Sibyls*, who gaue full testimony of our Saviour Iesus Christ (by name) and therefore if the Gentiles will beleue them (who were their owne Prophets, and highly reuerenced of all the world) they must also beleue our Gospell, and the Christian religion to be the onely true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language diuers ages before Christ was borne. For *Ptolomy* King of Egypt, which had the famous library, was studiously inquisitiue to search out the originall of all Nations and religions, and hee found that the people of the Iewes was the most ancient, and that they onely had the most certaine and vndoubted history of the creation of the world: and therefore he sent vnto them, to send to him from Ierusalem seventy men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might haue knowledge of this Messias, either by access into the Iewish countrey, or by the access of the Iewes into their countrey: as namely, by their long bondage in Egypt, as also their long captiuitie in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes & Gentiles (that is to say, the Prophets of all the world) haue giuen full, plaine, and euident testimony of Iesus Christ, the sonne of God, that therefore his religion is the onely true religion, and all other to be reiected, and detested.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandering from truth:) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) Ergo, the Christian religion is that which must needs be the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

Tertul. contra
Prax.

munus, quod posterius adulterinum est: That is true, whatsoeuer is first, and that is adulterate which is not the first. That the Hebrew records do testify, and foretew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that euer God made, vnder the name of the seede of the woman; that should breake the Serpents head: he was foretold to *Abraham*, that he should come of his seed; in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Siblo*, and that hee should be the expectation of the Gentiles. God telleth *Moses* of him, and foretew eth to him, that hee should be the Prophet, whose voyce all should hear and obey; &c. Considering then that he is come; and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient records in the world, I conclude, that his religion (whereof he is the author) is the onely true religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, & therefore I need not to proue it: only this I say, that *Empo-lemus* and *Ensebius* also doe say, that letters (which are the beginning of wordes that should bee written) were first found out by *Moses*, and by him deliuered to the Iewes, and that the Iewes taught them to the Phenicians, and that lastly, the Grecians receiued them of the Phenicians: & therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Protony* also King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disproue them; yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient; and long before their times? But because some are of so little belife

Enseb. lib. 10
de prepar.
Euang.

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(although the history do sufficiently give credit to it selfe) yet for better settling of their minde in this behalfe, I will briefly shew, that euen the heathen Historiographers and writers doe confirme the same, that so the credit and reuerence due vnto *Moses*, may be reserved, & wicked tongues that barks against him may be stopped. The very heathen and profane writers themselves that speake of *Moses*, speake of him most reverently; in so much, that *Trebellius* Treb. Pol. in Pollio speaking of *Moses*, *Solum Dei familiarum vocat: Claud.* Doth call him the onely man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the religion of the Iewes, yet cannot disrepute *Moses* history, but is enforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores sent into the land of Egypt, which were noysome both to men and beasts, the King of Egypt then took order, that the people of the Hebrews should go out of his land, and depast whither they should bee directed. *Procopius* also mentioneth *Iosua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of Phœnicia, for fear of *Iosua* and of the Israelites, left their owne Countrey, and departed into Africke: hee mentioneth likewise the Iebusites, Gergesites, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of Stone wherein the lawe of God was written, and wissheth more cuer, all such as bee studious of vertue, to learne out of his verses diuine knowledge: *Whereby* (saith he) *they shall vnderstand and know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seene with mortall eyes, but is perceiued onely by the minde: which doth no hurt to mortall men, in so much as hee is the causer and procurer of all good things.* Furthermore hee addeth, that no naturall man hath seene God at any time, except onely a certaine most godly old man that came of the Chaldeans (viz. *Moses*.) At last hee concludeth with this sayings, *That he had learned these things out of the monuments which God in times past had deliuered in two Tables of*

Treb. Pol. in

Cloud.

Tacit. Annal.

lib. 2.

Plut. *Linus* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things, the other, *Septimum lucem fuisse sanctam & praeclarissimam*: That the seventh day was most holy and bright. How the earth was without forme before it was fashioned by God. *Ouid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwarde brought into good forme and fashion. These haue testified, wee see, of the creation of the world, (which is the great marvell of maruels) affirming in manner the very words of *Moses* which hee writeth in *Genesis*, shewing that the worlde had a beginning, and that God created heaven and earth, and all therein in seauen dayes, and that the seventh day was holy vnto the Lord. And this truth of *Moses* history concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmly beleue. The flood that drowned the world, which wee call the flood of *Noe*, not onely *Ouid* testifieth in his *Metamorphosis*, but also diuers ancient heathen writers, namely *Berosus* *Caldani*, *Ieronymus* *Egyptus*, *Nicolaus* *Damascenus*, *Abydennus*, and others (according as both *Iosephus* and *Ensebius* doe proue.)

Concerning the Tower of Babylon, and confusion of tongues there, (which *Moses* recordeth *Gen. 11.*) testimony is giuen by *Abydennus*, that liued about King *Alexanders* time, and by *Sibylla*, and by the words of *Hesiodus*, concerning the land of *Sennar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one (as all men are of one Father) would still haue retained the same language, which we see, was seene long, not to be in the world: the difference of languages in the world, is a prooue of that confusion of tongues.

Vide Plut. de placit. Philos.

Ios. lib. de antiq. Iud. Enseb. lib. 9. de prep. Euang.

Enseb. lib. 9. de prep. c. 4.

Of the long life of the first Patriarchs, not onely the fore-
named *Berosus*, *Caldæus*, *Ieronymus*, *Aegyptius*, *Nicolaus*
Damascenus, *Abydenus*, but also *Manetho*, that gathered
the history of the Egyptians, *Molus-Hestius*, that wrote
the Acts of the Phœnicians, *Hesiodus*, *Hecataeus*, *Abdericus*
Halanicus, *Æsopius*, and *Ephorus* doe testifie, that these
first inhabitants of the world did live so long. And they
allege the reason thereof to be for the multiplication of
people, and for the bringing of all sciences to perfection,
especially Astronomy and Astrology, which (as they write)
could not bee brought to any sufficient perfection by any
one man that had liued lesse then sixe hundred yeares, in
which space the great yeare (as they call it) returneth a-
bout.

Of *Abraham* and his affaires I have alleadged some hea-
then writers before, as *Berosus*, *Hecataeus*, and *Nicolaus*
Damascenus: but of all others, *Polyhistor* alleadgeth *Eupole-*
mus most at large of *Abraham* being in Egypt, of his fight
and victory in the behalfe of *Lot*, of his entertainement by
King *Melchisedech*, of his wife and sister *Sara*, and of other
his doings, especially of the sacrifice of his sonne *Isaac*. To
whom agreeth *Molus*, in his books written against the Jews,
and *Arabanus*, of the strange lake whereinto *Sodom* and
Gomorrab were turned, by their destruction, called *Mars*
mortuum, the dead Sea, where nothing can live, both *Galen*,
Pausanias, *Solinus*, *Tacitus*, and *Strabo*, doe testifie, and shew
the particular wonders thereof.

From *Abraham* downe to *Moses* written in every particu-
larly the said *Alexander Polyhistor*, albeit hee minglerh
sometime certaine fables: vwhereby appeareth that hee
rooke not his story wholly out of the Bible. And hee allea-
geth one *Lerdemus*, who (as hee saith) liued with *Moses*,
and wrote the selfe same things as *Moses* did: and with
these also do concurte *Theodorus* a most ancient Poet, *Ar-*
abanus & *Philon*, Gentiles. And therefore it is manifest that
Moses history (as also all the rest of the sacred & canonick
Scriptures) is no fable or fained matter (as the diuell would
make vs believe) but a true, certaine, and most vndoubted

Alex. Polyhist.
lib. de iudæica
historia.

Galen. de simpli.
Paus. in Elia.
Solin. in Polih.
hist.

Tacit. lib. vi.

history

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, doe sufficiently give credit vnto him: of whom and of whose acts doe beare witness, not onely the forenamed (especially *Artabanus* in his booke of the Jewes) but many other also (especially *Eusebius*) out of whom *Polihistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that ever he had in the world; that is *Appian* in his fourth booke against the Iewes, and *Porphyrie* in his fourth booke against the Christians doe confesse. And *Porphyrie* adioyneth more for prooffe thereof, namely, that he found the same things confirmed by the storie of one *Sacountarbow* a Gentile, who lived (as hee saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magicke; and not by the power of God. But first, where could *Moses*, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt eithen doe the like; or at leastwise deliuer themselves from those plagues that were in Egypt, (especially since their study was in Art Magicke from their infancie?) yea; why did they cry out, *The finger of God is here*, when they could not doe as hee did? Or let then answer why *Pharaoh* King of Egypt did speake to *Moses* and *Aaron*, saying: *Pray ye vnto the Lord, that hee may take away the frogges from me, and from my people*. His great Magicians be-like could not doe it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses* nor *Aaron* could doe it any otherwise then by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israel.

Where did you ever heare of such wonders done by Art Magicke

*Appian lib. 4.
contra Iudeos.
Porph. lib. 4
aduersus Chri-
stian.*

Exod. 8. 18.

*Exod. 8. 9. 10
11. &c.*

Magickes *Moses* did? When hee diuided the great and mighty red Sea, that the people of *Israell* might go through the drie land? When the waters came together againe vpon *Pharaoh*, and all his holle, and drowned them, and all their glory in the Sea? When hee called so many Quails vpon the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and children? When hee made a verie Rocke by smiting it, to yeeld forth abundance of vvater, sufficient for the whole company of *Israel*? When hee caused the ground to open and swallow downe aliue, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together vvith their tabernacles, bagges and baggages?

Exod. 14

Exod. 16

Exod. 17

Num. 16

Beside, what wondrous vvorkes or miracles soeuer *Moses* did, he alwaies acknowledged to come from God, reiecting vterly all glory from himselfe, and attributing and yeelding all the glorie vnto God. Againe, in his writings hee doth not excuse nor conceale his owne sinne, nor the sin of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Leui* his Grandfather, nor of any other of his lineage and kindred. Neither did he once seeke or goe about (although hee were in place of power and authority to doe it) to bring in any of his owne sonnes into the rule and gouernment after his decease, (although he had many) but left the onely rule and gouernment vnto a stranger, named *Iosuah*, as God commanded.

Deut. 34

Gen. 49

Num. 12

Deut. 14

Deut. 3

Num. 27

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his vvords, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The history of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as hee and his historie doe plentifully testifie of *Christ*, which was to come, and should be heard in all that hee should say and teach; it remaineth that his religion vvhich he hath taught vnto the world, is the only true religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

Luke 24. 44

John 5. 35

6 None can discredit *Moses*, nor the *Psalmes*, nor any of the *Prophets* amongst the *Jewes*, but they must withall discredit *Christ*: for *Christ* saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes*. Againe, hee sendeth such as would knowe of him. whether he were the true *Messias*, to the *Scriptures* of the *Jewes*, saying thus: *Search the Scriptures, for they are they that testifie of mee*. So that *Christ*, *Moses*, the *Psalmes*, and the *Prophets*, in a word, the whole Canonall *Scriptures* of the *Jewes* doe goe arme in arme, and be linked together like inseparable friends that will not bee sundred: and therefore the one is alwaies a proofoe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therefore is it, that though the incredulous *Jewes* be so false in friendship, as that they will not (through vnbellefe) take part with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Jewes* to the death. Now if there were no more to proue the Diuinity of *Christ*, but the great and wonderfull miracles which he did (some whereof were such, as neuer any did before, nor could doe but God onely) it were sufficient to proue him to be the Sonne of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not onely in Iudea, but in all the *Romane Empire*, and so ouer all the world) are and were such as none of the *Heathen* dare do, or can deny, but all acknowledge. And therefore I conclude, that the *Christian Religion*, proceeding from so diuine a power, and from one whose workes and wonders are about all the world, is the most vndoubted true Religion.

7 *Christ* did neuer any hurt on earth, but hee did maruelous much good, hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blind to see, and the deafe to hear: he stilled the raging of the winds and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out diuels, knew mens thoughts, and

and did such vworks as no man could doe, except God werewith him; yea, except himselfe were God. Moreouer, his life was such, as none vvas able to accuse him of any sinne, so pure and vnreprooueable was he. Again, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authority. Again, he alwaies pronounced that he sought not his owne glory, (which deceiuers are wont to doe) but the glory of his father; and as he spake, so it was indeed. The whole course of his life and death, resurrection, and ascension: doth shew the same: For vwhen the Iewes vould haue made him an earthly King, hee would none of it, but conueyed himselfe away, Iohn 6. 15. teaching his Ministers to doe the like: Luke 22. 25. 26: for hee proclaimed that his kingdome was not of this world, Iohn 18. 36. but that he came to doe the will of his father. Over and aboue all this, hee was the greatest Prophet that ever was; and foretold diuers things (as namely, that he should be crucified of the Iewes; and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holie Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth knowe came to passe accordingly. And nothing which hee hath spoken, but it shall bee performed: for there was neuer any fraud within his lippes, or falsehood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmelesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heavenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the onely true Religion.

8. Another argument I frame thus, That religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from
God.

God : *Ergo*, &c. That it proceedeth vndoubtedly from God, I prooue thus: Either it must proceed from God, or from the Diuell, or from men: but it is too holy to proceed either from men or diuels; for it ouerthroweth the vorkes and kingdome of the one, and forbiddeth the reuenging spirit of the other (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eie, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannes or impuritie, and forbidding all iniquity and wickednes, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they bee carried, and that it commandeth to be holy, euen as God is holy, it is manifest, that it can neither be of mans deuising, nor of the diuels inuention: it remaineth therefore, that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth onely the glory of God, is, and must needs be the onely true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whoso euer glorieth, should glorie in the Lord, 1. Cor. 1. 30. 3 1. Rom. 4. 2. Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the vworld (both Iewes and Gentiles) vvere set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue bene vnterly suppressed and choked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing thereof, against the force and power of all the vworld, vvhich was then readie bent with all both fury and fraud, violence and vengeance, and

and with all their deuices which they could inuent to suppress it? Or what eloquence had his few Apostles to perswade the world, or any therein, to the receiuing and embracing of that Christian religion which they were appointed to preach? They (as all men know) were reputed and knowne to bee vnlerned men, but onely that they were taught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downe vpon them, being assembled at Ierusalem; by which spirit they were enabled to speake all languages, and imboldened to preach his Gospel and religion, in such sort, and vwith such puissant and diuine wisdom, as none should be able to resist that spirit they spake by, howsoeuer their persons might be hindered, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being encountered by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, & preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had bene no better protected by God, then by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had bene choked even at the first vprising, & as it were in the cradle or infancie thereof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed: but was so mighty, as that the power of all the world, and all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space, ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heaven, being brought by Iesus Christ the true Messias, from the bosome of God the Father. Of which (hauing so many & so infallible argu-

D

ments

ment to proue to every mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth hear, and the heart doth vnderstand: the euidence thereof is so cleare and manifest, as that it is able, if not to conuert, yet to conuince all gainesayers whoe soeuer, and to make vs that already professe, firmly to hold the same; knowing for certaine, that the Christian religion is the onely true religion in the world, and that saluation is no where else to be sought. For runne ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculous? It hath all the signes, tokens, arguments, and proofs that may be, for the splendent truth thereof, and to demonstrate, that vndoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the religion of Mahomet to bee a false and wicked religion.

IF I shall speak something of the Mahometist Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when blacke and ywhite are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to bee a great Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgin Mary, that hee liued without spaine among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heauens:* and therefore he reproveth the Iewes, for that they would not beleene him to bee borne of a Virgin. But on the other side, because hee would not haue Christ to beare credit aboue him, he disliked that he should be called or reputed *the Sonne of God*. But beside the testimony of all the former Prophets of the world, both Iewes and Gentiles (as is afore shewed) who doe all teach, that hee should bee the Sonne of God, *Snidas* doth moreover confute this false Prophet, who reporteth in his history that:

*Math. Paris
hist. Ang. in
Hic. 3*

Snidas.

that the Pharisees at Ierusalem called a Councell to find out the father of Iesus. They enioined certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, *Iesus the sonne of God, and of Mary the Virgin*. This proueth, not onely that the mother of Iesus was a Virgin (which *Mahomet* truely held) but also that Iesus was the Son of God (which *Mahomet* allowed not.) And indeede *Mahomet*'s religion is a patched religion, mixt partly with Iudaisme, partly with Gentilisme, partly vvith Papisme, partly with Christianisme, being subillly contriued for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet*'s vsurping, and of his sect, was thus: Many hundred yeares after Christ, namely, in the yeere of our Lord 597. and in the raigne of *Mauricius* the Emperour, when as *Gregorius Magnus* was Bishoppe of Rome, this *Mahomet* was borne (being of the line of *Ismael* the sonne of *Abram*, by *Agar* the bond-woman, ha-ving vnto his father one *Abdara*, and vnto his mother one *Emma*, being very obscure and base parents) in Mecha a city of Arabia: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captiue. This being once knowne vnto his kindred, one *Ademonaples* (saith *Polatovan*) an *Ismaelite* bearing him good will, for his fauour and forwardnesse of witte, payd his ransome, and made him seruant and factor in all his merchandize.

Not long after, his master died without issue, and his ser-uant *Mahomet* matched with his mistresse, a widdow of fif-ty yeeres of age, called *Eadigan*, and (saith *Paulus Diaconus*) his owne kinswoman: so that his master being of credit and substance, and his mistris (afterwards his wife) of no lesse account, and so shortly after departing this life, hee succeeded them both in credit, and all their substance, and by this meanes grewe to a great power and estima- tion. *Diaconus* further saith, that this *Mahomet* for the space of tenne yeares gaue himselfe secretly by perswasion

*Mathewi
Palm. Masseni
Chro. lib. 13
Drenchstee.
Chro. de Sara-
cen. & Turc.
Orig.*

*Polat. Georg.
lib. 11*

*Paul. Diacon.
Rom. lib. 18*

44 *Gods Arrow against Abbeists.*

to bewitch the people, and other tenne yeares after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of countries. And lastly, nine yeares hee openly and manifestly enioyed as a deceiver, a false Prophet, and a Kingouer those whom he had already infected throughout Arabia.

*Sabel. Annot.
8. lib. 8*

Sabellicus writeth, that *Mahomet*s father vvas an Hea-then, and his mother an Ismaelite. where by it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dutifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sicknes, which tooke him so extreemely, that he grouelled along the ground, and fomed pitiously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascall, and a diseased creature: but hee (vvith his wily companions) hauing taught a Dove to feede at his eare, wherein hee had put graines of corne, perswaded his wife to bee content, and that hee was another manner of man then shee took him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angel *Gabriel* in the forme of a Dove came to his eare, and revealed to him secrets from God whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being heerewith satisfied, shee began to chat the same amongst her Gossips, saying: *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Austin.
Annot. lib. 3*

This being once noysed, they flocked vnto him from all parts of Arabia. He being thoroughly instructed in Satans schoole, and well seene in Magicke, obserued the present opportunity. The Romanes and Persians then warring together, *Mahomet* with his Arabians went, and first tooke part with the Romanes, but afterwards serued them a

fly

a flie touch, and forsooke them, and thereby weakened that side. In a while after he espied the Persians goe to wracke, and hauing despised the Romans, hee setteth lesse by the Persians, and then setteth forth him selfe with might and maine, with his Captaines & Lieutenant (called Amirel) to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: hee preuailed wonderfully, and in short time after his decease (in the time of *Eubuxer* and *Hanmer*, that successiueley reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the City of Bosira in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Ierusalem, all Syria, Antioch, Edessa, Mesopotamia, al Persia, yea, and in a manner al Asia. But I may not forget the end of *Mahomer*, who in an euening sitting vp late in his palace, & hauing taken his fill of wine, wherein one of his companions had poured some poison, felt his wonted sicknesse approaching, and made haste forth, saying, he must needs depart to conferre with the Angell *Gabriel*, and goe aside, lest his glorious presence should be an occasion of their deaths: forth he went, and remembring that a soft place was best for his falling sicknesse, downe he fell vpon a dunghill, groueling along with great paine, foming at the mouth, and gnawling his teeth. Theswine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noise of the hogges, and rescued the false Prophet. *Antoninus* reporteth, that hee was not without sundry diseases, which intemperate diet brought him: namely the plurisie, and a kind of Lethargie: for often times his senses seemed to be taken from him. He continued drooping the space of fourteene daies, at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards. In the time of his sickness, he commanded them that were about him, that when breath departed his body, they should not straightway bury him: for he said, that within three daies he would ascend into heauen: but hereby ap-

*Zenovan
Annal.
Tom. 2*

*Antonin. clero.
part. 2. tit. 33
cap. 5*

appeared that he was a false Prophet, for they kept him about the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty daies, in great hope he would rise and ascend according to promise; but they saw nothing, saving that they felt an intollerable stench, so that in great disdain (saith *Antonius*) *Eum longe à domibus proiecērunt*, they cast him far from houses. But his companions (such as consulted with him, and concealed his fallhood and trechery) remembring themselves, and iudging that the disdain of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him againe, they chest him in an yron coffin, (saith *Sabellicus* and *Naclerus*) they bring him vnto the famous Temple of Mecha (in which Citie he was borne) with great solemnity, as if hee had neuer been scared vpon the dunghill with swine: they conuey to the roofof the Temple mighty Load-stones, they lift vp the yron coffin, where the loadstones according to their nature, draw to them the yron, and hold it vp, and there hangs *Mahomet* on high.

Sabel. Aenead.
lib. 6

This was the
report of old,
Anton. Chro.

part. 2. Cap. 5.
Volfgang.
Dresfleer.
Chron.

Novel.
Gen. 22

Sabel. Aenead. 8
lib. 6.

Those that imbrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them so called, to aduance his own doctrine and profession, because he knew himselfe lineally descended of *Ismael* the sonne of *Agar* the bondwoman: therefore to auoid this reproch, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himselfe and his followers Saracens. *Sabellicus* writeth, that the Grecians of spite are wont to call the Saracens, *Agarens*: for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while hee liued, vsed the companie of Christians, Iewes, and Infidels: *Et ut popularior esset eius lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might bee the more fauoured, hee borrowed something of euery Sect. Satan furnished him with three instruments, as helpes to bring his mischieuous intent about. The first was a Iew, a great Astronomer and a Magician, who opened to him at large the Iewish follies: the second, one *Iohn* of Antioch: the third, one *Sergius* a Monke, both

Sabel. Aenead. 8
lib. 6.
Fascicul.
Temp.

both abhominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these heretikes hee learned with the *Sabellians* to deny the Trinity, with the *Mamechess* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Sonne, vvith *Macdonius* to call the holy Ghost a creature, and with the *Nicolaites* to allow many wiues, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the book of his law tearmed) to commend the humilitie of Christian Monkes and Priests: hee made him also deliuer the Saracens a Monkes coule, which they vse to this day. Also *instar Monachorum multas genu flexiones*, many duckings and crouching a like the Monkes. *Matthias* à *Machonia* adderth, that they vse shauing: and this no doubt was the Monks doctrine. They commende the blessed Virgin *Mary*, confesse God to be the gouernour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who neuer knew man, and that hee was greater and worthier then man: they allow the miracles that Christ did, and the Gospel (so farre forth as it agreeth vvith the Alcoran) and *Moses* and the olde Testament, correcting therein (so presumptuous is the spirit) certaine errors. Hee called himselfe a Prophet, and that hee was sent of God to supply the imperfections of all lawes: hee forbad his followers all pictures and images in their Temples, he forbad the eating of swines flesh, he commanded purifyings and washings, *ad similitudinem Iudaorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or, as *Antonius* writeth, in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that countrey people: and thus it pleased him to deuise a religion mixt of all these, to the end hee might haue of all religions some to build vp his kingdome. And indeede *Mahomet* tooke the aduantage of the time: for that time was a time of dissension among Princes, and of diuision amongst those which called themselves Chri-

Sabel. Aenead.
2. lib. 6

Ant. Chro. part.
2. tit. 13. cap. 2

Matthias
Michou. de Ser-
mon.
Athen. lib. 1. ly
Lamie. de Turc.
lib. 3

Sabel. Aenead.
8. lib. 6

itians: *Heracius* the Emperor, and *Cosdrous* King of Persia were at deadly enmity, one warring against another. The Scythian nation were of neither side, but at last against both, raising a power of themselves, hauing *Mabomet* their ring-leader. The Church was troubled with diuers sects & heresies, as with Nestorians, Iacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednes, and suffered Nations to rise as a rod or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falsehood of this religion may be proued thus.

The vanity of
the Turks reli-
gion.

1 First, by the newnes of it: for it is but of late yeeres begun, and there was neuer any prophecy that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his owne name, and so consequently not to be received.

Matth. Paris
hist Ang. in
Hen. 3

2 Secondly, hee did no miracle at his comming, and therefore no reason that any should beleue in him. Hee spake vnto the Saracens of himselfe: *Non sum miraculis aut indicijs ad vos missus*: I am not sent vnto you with miracles and signes: There was no diuine power shewed in all his practise.

Flor. list

3 Thirdly, it is manifest that *Mabomet* was a false Prophet, because he said that within three dayes after his death he should ascend into heauen, which was notoriously false, as before appeareth.

Iacob. de Fo-
rag. legend 157
Laonc. de reb.
Turc. lib. 3

4 Fourthly, the religion of *Mabomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to haue foure wiues (though these bee of right kinne) yea sue, marrying them virgins, and to take besides as many of them which they haue bought and taken captiues, as their ability will serue to maintaine. The paradise likewise promised to his followers is this, namely they shall haue garments of silk, with all sorts of colours, bracelets of gold and

Ant Chro.

and Amber, parlours and banquetting houses vpon floods and riuers, vessels of gold and siluer, Angels seruing them, bringing in gould, milke, siluer, wine, lodgings furnished, cushions, pillowes, and down beds, most beautifull vromen to accompany them, maidens & virgins with twinkling eyes, gardens and orchards vvith arbors, fountaines, springs, and all manner of pleasant fruit, riuers of milke, hony, and spiced wine, all maner of sweet odors, perfumes, and fragrant sentes: and to bee short, vvhatsoeuer the flesh shall desire to eate. Thus fleshly people haue a fleshly religion, and a fleshly paradise to inhabite. But like Prophet, like people, and like religion; for *Mabomet* himselfe was such a fleshly fellow, as that though modest eares are loth to heare, yet because the filthinesse of this Prophet may not be concealed, I must vter it: Hee committed buggery with an Ass; *Bonfinius* writeth it: Againe, hee committed adultery with an other mans vvife, that vpon displeasure was from her husband: and when hee perceiued the murmure of the people, hee fained that hee had receiued a papper from heauen, wherein it was permitted him so to doe, to the end he might beget Prophets and worthy men. Againe, *Mabomet* (as *Calim* reporteth) had forty wiues, and further he gloried of himselfe, that it was giuen him from aboue to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnall lust and venery. *Anicenna* one of *Mabomet*s owne sect, is himselfe brought in disliking of this religion, for this reason: Because *Mabomet* (saith he) hath giuen vs a law, which sheweth the perfection of felicity to consist in those things which concerne the body; whereas the wise and sages of old had a greater desire to expresse the felicity of the soule then of the body: as for the bodily felicity, though it vvore granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requirer. His paradise and doctrine is such, as there seemeth small difference betweene Epicurisme, Atheisme, and Mahometisme.

5. *Mabomet*s law is a tyrannicall law: for hee made it death to dispute of it, and if any man speak against it (saith he)

Bonifa. lib. 8. Decad.
Bernard. in Re- ser. part. 1.
serm. 16
Ant. Chro. part. 2. tit. 13 cap. 3
Calim. Nichol. Clem. 1. Epist.
Ancon. Chro. part. 2. cap. 5
Anicenna Mo- taphys.

Ant. Chro. part. 2. tit. 13. cap. 5

hee) *Proditorie occidatur*: Let him bee trayterously put to death. And again, *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil syncri in ea lege esse, &c.* By which decree hee manifested, that there is nothing sincere in that law, &c. Moreouer, hee wrote in the Arabian tongue, and taught his followers, that his religion, *Agladio coepit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the authour and protector that his religion hath. Againe, *Mabomet* made this law amongst them, saying, *He that slayeth his enemy, or is slaine of his enemy, let him enter and possesse Paradise*. He spake like a man with a carnall spirit: teaching reuenge to the vtmost, and promising paradise to such: but no prooue of a diuine spirit appeareth in him.

6 As *Mabomet's* religion is defended by force of sword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by the force of sword, so likewise by notable fraude, and was established through wiles, deceit, subtilty, and lyes. For first hee hauing the falling sicknes, perswaded his wife and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall downe. *Sergius* the hereticall Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feed at his eare, was sometime an Angel, and sometime the holy Ghost. He had three companions all of a confederacy. to deuise and face out lyes with him. When hee perceiued that men gaue eare to him, hee sained that the Angel *Gabriel* had carried him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

He made the Saracens beleue, that before Goe made the world, there was written in the throne of God, *There is no God, but the God of Mabomet*. When he had framed his Alcoran, and bound it vp faire, hee caused secretly a wilde Asse to bee taken, and the booke to bee bound about his necke,

Sabel. Aenead.
8. lib. 6

Matth. Paris
hist. Ang. in
Hen. 3

Paul. Diae.
rer. Rom. lib. 28

Zonaras An-
nal. tom. 3

Ant. Chro. part. 2
lib. 33. cap. 5

necke, and as he preached vnto the people, vpon a sudden he stood amazed, as if some great secrecy were reuealed to him from aboue, & brake out and told the people; *Behold God hath sent you a law from heauen; go to such a desert, where ye shall find an Asse, and a booke tied about his neck.* The people ran in great haste, they found it so as he had said, they take the Asse, they bring the booke, they honour the Prophet. Touching diuorced and separated wiues, hee told the Saracens he had receiued a paper from heauen. Hee vsed soothsaying and diuination, the which at Fessa, a City of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he should be transformed into the forme of a mighty Ram, full of locks and long fleeces of wooll: & that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that hee would iump into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous countrey people: the foolery, pride and vanity of whole religion, I trust euery one doth sufficiently perceiue.

*Anirrus lib. 2.
cap. 12. 10h.
Leo lib. 3. cap.
23. Apiric.*

*Bar. in Rosap.
part. 1. serm. 10*

7 *Mahomet's* religion is no true religion, but a meere deuce of his owne, and of three others his false conspirators: for hee hath patched together his Alcoran of the doctrine of Heathens, Indians and Arabians, of superstitious Jewes, of Rechabites, of false Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaites, of illusions, and inuentions of their owne: and lastly, (for further credit) he borrowed some out of the olde and new Testament. But God will not thus be serued: for he deliuered his minde of old vnto Israel, and he is not changed, but continueth the same God still. *Ye shall not* (saith God) *doe euery man what* *seemeth him good in his owne eyes; What soeuer I command you,* *take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being conured to deliuer the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lies, and the rest was truth: by all likelihood very little. And therefore I conclude, that there is

Deuter.

Paginal. Tem.

no euidence to proue *Mahomet* a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtle, and corrupt inuention, and even from the diuill, the crafty father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed, that the Church of Rome is not the true Church of God, nor obserueth the right religion,



Am now entring into that great controuersy between the *Protestants* & the *Papists*, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God, and Christ his Son, and al the sacred and canonical books of the Scriptures, they confesse to come from God, and from his diuine Spirit, as indeede they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these bookes, for the triall of the true Church: which if they do, (as indeed they must) this controuersie is at end, & not worthy to be made a question, or to be doubted of: for by the sacred and canonical writings it shall by and by be manifest, that the Church of Rome cannot bee the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification therof. For if it be not builded vpon a good foundation, and vpon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant heere vpon earth, is visible to the outwarde eye, and may bee pointed out by the finger at all times, in such sort as that one may knowe whither to resort,

resort as to the congregation of Gods people, there to ioyne himselfe vnto them, and to praise & pray vnto God with them, and to doe those things which hee requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the primitive Churches, persecuted by those tyrannicall and heathen Emperours, there was a Church of God, (though not seene of them) who had their meetings and assemblies amongst themselves (though secretly because of their enemies:) so likewise in the dayes of *Queene Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was and might be; and they likewise had their meetings and assemblies, though both they and the place of their resort were vnkowne to those their persecutors.

Visibility or splendencie of the Church in outward shew, is no certaine or inseparable marke of the true Church. A Similie.

In the time of *Dioclesian* the Emperor (especially) Christians were so wasted, as to the iudgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves purto death: in the end when this great hauocke was made, and cruelty had vvaisted and destroyed all that could bee found, where was then the visible Church? It must needs bee then enforced to hide it selfe; and so it was, and the glory thereof so eclipsed, that for a while it shined nowhere. And therefore the Church is not alwaies visible and seene to the outward eye, nor splendid in the faces and sight of men, and yet a true Church notwithstanding, as then it was: for it is the Sun, though it be sometimes overwhelmed with a cloud; and it is fire still, though it bee sometime raked vp in embers: and so the true Church is and may be, although not seene or knowne to the world, yea though it seeme overwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

The Church not alway visible.

2 Let them tell me where the Church was visible, when being assembled at *Ierusalem*, there arose a great persecutio against it, in so much as they were all dispersed and scattered, as the Text sheweth: Or let them tell me where or how the Church was visible, when *Christ* was smitten, and all the rest were scattered and hid, and concealed themselves: the

Act. 8.1

Mat. 12.29

face

face of the visible Church was then not in Christ and his Apostles, but in the Jewes among the Scribes and Pharisees: and therefore if visibility bee such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostle: which who dare affirme? Yea, who will not deny? Yea, when the Shepheard was smitten, and the sheep scattered, and yet a true Church; who can deny but that a true Church may bee, though it be not apparantly visible and scene to the world? What shall I say more? Doth not S. Iohn in his Reuelation testifie expressly, *That the Church of Christ* (signified there by a woman) *fugit in solitudinem, fled into a desert, or wilderness*, where she had a place prepared for her of God, and where shee could not for a certaine season bee found of her persecutors? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone; O Lord (saith he) *they haue forsaken thy covenant, they haue destroyed thine Altars, and slaine thy Prophets with the sword: and I am left alone.* *Elias* did not thinke himselfe to be *solus Propheta relictus*, (as *Campion* answered in the Tower) I say hee spake not of himselfe onely in that respect: but in this respect, that hee tooke himselfe to be the only true worshipper that was left in Israel: which is manifest by the answer which God gaue him: namely, that beside him hee had seuen thousand true worshippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knew not. Again, it is written in 2. King. 16. that vnder the raigne of *Achaz* there was taken a paterne of the Altar of the Idolaters of Damascus, and that *Vrias* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. What visibility of the true Church could there be in those dayes, either of *Achaz*, *Manasses*, and other Kings being Idolaters, then the Temple it selfe (where onely by the Lawe of God,

Reuel. 12. 6. 7

2 King. 19. 31,
&c.

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry? What Church or congregation could any man (in this case) have resorted vnto, to haue performed a true and acceptable sacrifice vnto God in those times, vwhen the Temple of Ierusalem (vvhich was the place to vvorship at) vvould admit no true worshippers, but only Idolaters? It is therefore manifest, that a true Church may be, though they knowe not a congregation of God to resort to, yea though it be close and not seene or knowne one to the other, nor yet to the world. And consequently visibility (vvhich the Papists make a marke of the Church) is no perpetuall marketherof. Yea, if such visibility should bee a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manasses*, and many other Kings of Israel that were Idolaters, the true Church, who indeede were the false Church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the time of the *abomination of desolation* (spoken of by Christ Iesus in Mat. 24.) that is, in the time of wicked heresie, which is the army of Antichrist (as he expoundeth it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scriptura divina*: No prooffe can bee made of Christianity, neither can there be any other refuge for Christians which are desirous to knowe the true faith, but onely the diuine Scriptures. And therefore I conclude (which is apparant) that the true Church sometime is in such a state, as that visiblencesse cannot discern or prouet, but onely the diuine Scriptures must demonstrate and declare it: and consequently, it is demonstratiuely manifest, that it is no true positiou of the Papists, that the Church of God is alwaies and euermore visible, seene, and splendent, to the outward eye and viues of the vvorld. Wherefore the Papists doe vs great iniury, and bewray their owne ignorance, when they vvould haue vs to shew our Church in all times and ages (which notwithstanding

*Chrysost. in
Mat. 24.*

per.

perhaps may be done) for our Church was alwaies, though it were not seene or knowne to them, but lay hid and kept it selfe close from their furie and tyranny, as the first and primitiue Churches did from their bloody persecutors. Our Church was then persecuted in those times vvhhen it could not be seene, and many then, like constant Martyrs, indured the tyranny of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hid themselves, but the whole Church generally vvvas vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; VVee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seene or visible to them, yea though in it selfe it vvvere enlightnaed from God many ages together, namely, till the tyranny of Antichrist were overpast.

2. *Thef.* 2. 3. 4.
The Church
may erre.

Secondly, another erroneous position whereby they are miserably deceived, is this; *They hold the Church cannot erre* and therefore suppose because the Church of Rome was once the true Church of God, therefore it is so now and euermore. As though there might not be an Apostasie in the Church, which Saint *Paul* affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (vvhich represent the whole Church) could not erre: for so they affirme, but how truly, let the vvorld iudge. And if it may be shewed that generall Councils haue erred, or may erre, then they yeeld their cause in this behalfe. I wish they would for their owne sakes: for false Iesuites and Seminaries do but deceive themselves & others, to their owne confusion in this world, and, except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writters may erre, Prouinciall councils may erre: lastly hee saith; *Councilis que sunt ex vniuerso orbe*
Chri-

Christiano, priora posterioribus saepe emendari, cum aliquo ex-
perimento rerum aperitur quod clausum erat, & cognoscitur *Aug. Tom. 6*
quod latebat: That generall Councils which are gathered of *lib. 2. contra*
all the Christian world, are often corrected, the former by the *Donatist.*
later, when by any triall of things, that is opened which was
shut, and that is knowne which was hidden. A generall Coun-
cell may be corrected (saith *Augustine*). Ergo, it may erre.
And therefore *Augustine* speaketh plainly to *Maximian*
The Bishop of the Arrians: Neither ought I to allendge the *Aug. cont.*
Council of Nice, nor then the Council of Arrimine, so take *Maximin. lib. 8*
advantage thereby: for neither am I bound, nor held by the an- *Cap. 4*
thority of this, nor then of that; set matter with matter, cause
with cause, or reason with reason, try the matter by the autho-
rity of Scriptures, not proper witnesses to any of vs, but indiffe-
rent witnesses to vs both.

In the time of *Constantine* that Christian Emperour, was *Theodor. lib. 2*
the first and last Council of Nice, wherein according to *cap. 18*
our Creede was decreed, that Christ was God as well as
man. In the time of *Constantinus* (*Constantinus Sonne*) fa-
uoring the error of the Arrians, it was decreed in the
Council of Arrimine, that Christ was not God, but onely
man. This Council of Arrimine did erre (and that grosse-
ly) in a matter of faith. Ergo, it is palpable that a generall
Council may erre, even in matters of faith.

Againe, generall Councils haue becne contrary one to
the other, and that in matters of faith: as the Council of
Constantinople condemned the setting vp of Images in
the Church: and the Council of Nice afterward allowed
Images. One of them (being contrarie) must needs be erro-
nious. Ergo, a generall Council may erre.

The generall Council confesseth it selfe that it may *Council. Tom. 2*
erre: For the whole Council prayeth in the end of a gene- *de ord. celeb.*
rall Council (in a set forme of Prayer that is appointed to *council,*
be said after euery Council) namely, that God would *con-*
stant in vs reform pacem, & errors indulget, Spare their igno-
rance, and pardon their error: Ergo, a generall Council
may erre.

The Pope of Rome (whom the Papists holde for head

Lib. 2. ad Bonif.
contra Epist.
Peleg. Cap. 4.

of their Church) may erre: *Ergo*, their whole Church may erre. *Augustine* proueth it erres: *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere paruos docet: Bebold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the baptisme of Christ, and also the communion of the body and blood of Christ.*

Part. 1. diffin.
40 Cap.
Si Pope.

But this is taxed for an error: *Ergo*, the Pope of Rome may erre, and consequently the whole Church vnder him, except perchance members haue a priuiledge about the head. But what shall I need to stand hereupon? their owne Cannon law (as is euident in the decrees) doth say expressly, that if the Pope bee found negligent of his owne and his brethrens saluation; yea though hee leade innumerable people by heapes to the diuell of hell, no mortall man may presume to reprove him: because hee himselfe being to iudge all, isto be iudged of none, *nisi deprehendatur a fide denique; except he be found erring from the faith: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine.* But the Pope is no other then a man, as also the members of his Church be, and *humanum est errare; all men are subiect to error.* Let every man take heed how he trusteth the Pope or any man mortall: for it is written, *Ier. 17. Maledictum homo qui in homine confidit: Cursed is that man that putteth his trust in man.* And why? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liars in their words, and sinners in their workes.* But when the doctrine of that man of Rome and of his Church is in diuerse things cleane contrary to the expresse word of God, who can denie but it is an apparant erring Church?

Papists errors.

Ignorance and
strangenesse in
the Scripture.

As when it established Ignorance to be the mother of deuotion, which Christ calleth the mother of error, saying: *Ye erre not knowing the Scriptures, Matth. 22. 29* who can chuse but thinke that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, Priests, Monkes, and other their Ecclesiasticall

fiaticall men? Christ biddeth the people to search the scriptures: Iohn 5. 39. this Antichrist forbidde them, saying, it is perillous, it causeth schisms, sects, and heresies, as though they were wiser then Christ. Again, the Apostle Paul commandeth, that the word of God should dwell plentifully in the people, whereby they might teach themselves: Coloss. 3. 19. But the Pope of Rome and his Church alloweth not plentiful knowledge of the word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a religion, yea condemne it; when to maintaine & continue their Church in errors, they would have none of the people to search any scriptures, whereby they might be discovered? Thus the sillie Papists (whom I pity) are led like blind men they knowe not whither, and with their *implicita fides* (which is to beleeue (for their part) they know not what) are lamentably seduced. It is good themselves should see and know what they beleeue, and that their faith and beleeefe be right, lest at last they be (through ouermuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which Paul himselfe taught: Act. 17. For whosoever he be, yea though it were an Angell from heaven, if he teach matters contrary to the doctrine of the holy and canonicall Scriptures, we are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. Paul commandeth Gal. 1. 8. 9.

Again, the Church of Rome when it taught and holdeth, that the Scriptures were to bee read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? Saint Paul would have all things done to edifying in the Church. For saith S. Paul 3. 13 *qui supplet locum indocti, quomodo dicatur nescit. Amen. ad inam gratiarum actionem; quandoquidem quid dicat nescit? How shall hee that supplieth the place of an vlearned man say Amen to thy thanksgiving, when hee understandeth not what thou saiest?* 1. Cor. 14. And in that whole Chapter hee vtterly dissi-

keth service in an vnknown tongue. And therefore if the Church of Rome will not confesse their error herein, shee is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purgatory.

They haue all deuised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inuentions and deuices: which they will not doe, nor thinke they haue reason to doe, except they haue good current coine for the same.

And therefore it may bee well and iustly called Purgatorie Pick-purse: and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonickall bookes of the Scriptures: yea the Canonickall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only but two places, namely, Heauen and Hell; saying, that the rich mans soule (which was vnmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of ioy and comfort. To the Theefe which was executed at the passion and suffering of Christ, and beleueed in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise: Luke 23: 43.* Which sheweth that the soules of the faithfull neuer come in purgatory fire to be boiled and punished: for all their sinne is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their soules passe from death to life, and into Paradise, a place of comfort, delectableness, and all sweetenesse, namely, heauen where Christ is. *Verily, Verily, I say vnto you (saith Christ) hee that heareth my word, and beleeues in him that sent me, hath eternal life, and commeth not into condemnation, but passeth from death to life. Ioh. 5: 25.* What is become then of this Purgatory? *Saint Paul* saith, *I count to be dissolved, and to be with Christ. Phil. 1. 23.* shewing thereby, that presently after his dissolution, he was to be with Christ in glory. *For we know (saith hee) that when this*

this earthly tabernacle of ours is dissolved, wee haue a building not made with hands, but eternall in the heauens, 2. Corin. 5. 1. S. Iohn in his Revelation saith, Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them, Reuel. 4. 13. If from the time of their death they haue blessednesse and rest (as hee sheweth) then are they not in any purgatory fire to be scorched and molested. Saint Peter telleth the Saints and children of God, and assurcth them of it, That the end of their faith is the saluation of their soules, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, vvhich lasteth vnto the end of their life (and no longer, for then they haue the fruition and possession of that which they beleue and hope for) then is it manifest there is no Purgatory. Ambrose saith: *Qui hic non receperit remissionem peccatorum, illic non erit in caelo: quia remissio peccatorum de bono mortis, vita aeterna est.* Hee that heere in this life receiveth not remission of sinnes, shall neuer come into the kingdomes of heauen, for life eternall is remission of sinnes. Cyprian saith, *Quando istinc excessum fuerit, nullus iam locus penitentiae, nullus satisfaktionis effectus: hic vita aut amittitur aut tenetur: hic salutis aeterna cultus Dei & fructu promidetur.* And againe by and by hee saith: *Tu sub ipso licet exitu & vita temporalis occisus pro delictis Deum roges, qui verus & vnus est: venia datur constanti & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transiunt.* That is, When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for eternall saluation by the worship of God and fruites. And therefore saith hee: Doe thou call vpon God, though it be at thy last gaspe, and departure of this thy temporal life, but call vpon that God which is one and true, pardon is giuen thee if thou confesse thy sins, and shewing forgiveness if thou beleue: and from death presently thou shalt passe to immortality. Hierom saith, that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape everlasting life. Augustine saith, *Primum fides catholicorum diuina auctoritate regnum esse*

Ambros. lib. 2 de bono mortis.

Cyprian contra Demet. tract. 2

Hierom. in Gal. cap. 6

credit calorum & secundum gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur. Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (saith he) the faith of Catholikes doth (by diuine authority) belieue to be the kingdome of heauen: the second, hell: a third place we are vnterly ignorant of, neither can we find any such in the holy Scriptures. And the same *Augustine* writeth in another place, *That they which beleeue a purgatory fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholicks, which beleeue not the faith of the Catholikes, which *Augustine* doth affirme?

*Aug. Enchir.
ad Laurent.
cap. 67.*

Against free
will,

They also hold that a man since the fall of *Adam*, hath free will of himselfe, and of his owne power to come vnto God, and to doe things acceptable and well pleasing in his sight. Whereas God saith after that time, *that the imaginations of mens hearts are onely euill every day: Genes. 6.* If they be onely euill, then haue they of themselves no affection to goodnesse acceptable to him. And *Christ* saith, *No man can come vnto mee, except my Father draw him: Iohn 6. 44.* If hee must be drawne before hee can come, hee hath no procliuity or willingnesse of himselfe to come. And therefore is it that the Prophet saith, *Conuert thee me, and I shall bee conuerted: Ieremy 17.* shewing that he hath no power in himselfe to be conuerted. And *Saint Paul* sheweth, that till God giue grace, there is none that doth good, no not one, *Rom. 3. 10. &c.* For all the Philosophicall vertues & good deeds which men doe before they haue faith (which is the gift of God) are sin, and not acceptable to God: *Iohn 6. 29.* For the Apostle witnesseth, *that without faith it is impossible to please God: Heb. 11. 6.* And that what soeuer is not of faith is sinne: *Rom. 14. 23.* *Christ* himselfe againe saith, *that except men be ingrafted into him, they can bring forth no fruit: Iohn. 15. 1. 2. &c.* *Paul* often teacheth that wee must be new men, and cast off the old man: *Ephes. 4. 22.* And againe, hee bids vs to bee renewed in the spirit of our minds: *Ephes. 4. 23.* And moreouer he saith, *that the naturall man perceiueth not the things that are of God, neither can he: for they*

Ephes. 4. 8

they are spiritually deformed: 1. Cor. 2. 14. And again, that it is God that worketh the will and the deed: Philip. 2. 13. And he plainly confesseth of himselfe and of all others, that we are not able of our selves so much as to thinke a good thought, and that all our sufficiency is of God: 1. Cor. 3. 5. Which premises doe shew that our vnderstanding is blinde, and our will peruerse in any diuine matter, or acceptable seruice vnto God, till God doe enlighten the one, and draw and moue the other vnto himselfe. Thus hath God ordered matters, to the end himselfe might haue all the glory ascribed to him, as good reason he should. For what is man since his fall in Adam, but an abiect and runne-away from God, of himselfe seeking by paths, and crooked out-wates, leading from God, and from his worship, except he be assisted from aboue? (which is signified by Adams hiding himselfe from the presence of God after his fall.) And therefore Augustine saith well and truly; *Hominem libero arbitrio male vsum, & se & illud perdidit. That man hauing ill vfed his free will that he had, hath now both lost himselfe, and that.* And againe, *Librum arbitrium captiuatum, ne quid possit ad iustitiam: That free will is taken captiue, that it can do nothing towards righteousness.* And againe, *Homini non libera, sed a Deo libera voluntas obsequitur: Not the free will, but the freed will of man, (which is set free by God) doth obey and yeeld obedience.* And againe, *Librum non fore quod Deus gratia non liberavit: That the will is bound and not free, till God deliuer it and set it at liberty.* Cyprian (which Saint Austen so often citeth) saith, *De nullo glorandum, &c. Man must glory of nothing, because nothing is ours: therefore euery man annihilating his owne power, must learne wholly to depend vpon God.* And Chrysostom saith, that *Omnis homo non modo naturaliter peccator, sed totus peccatum est: Euery man is not onely sinful naturally, but is altogether sin.* And therefore Saint Paul sheweth, that till man be regenerate or borne anew, and vntill hee bee renewed in the spirit of his minde, he hath in him nothing else but *concupiscentia erroris; lusts and affections after error,* Eph. 4. 23. 24. saying likewise, that *by nature we are the sonnes of wrath: Eph. 2. 3.* Which also Christ him-

Aug. ad Araß.
epist. 44. &
Enchir. ad Lan.
cap. 30. & lib.
2. cap. 7. & ad
Bonif. cap. 8. &
3. & alib.
passim.

Lib. de predest.
sanct. item ad
Bonif. lib. 4
in Gen. Hom. I

64 Gods Arrow against Atheists.

himselſe teſtiſieth to Nicodemus, ſaying: that that which is borne of the fleſh is fleſh, and that which is borne of the ſpirit is ſpirit, and that except a man be borne anew by this ſpirit, hee can neuer ſo much as ſee the kingdome of God, Iohn 3. 3. &c.

2. Cor. 5. 17.

And therefore S. Paul telleth, that there muſt be a new creature, whoſoever will be in Chriſt Ieſus, and a renewing and metamorphoſis of the minde (he vſeth the very word) before men can finde out the good and acceptable will of God, and what pleaſeth him, Rom. 12. 2. I therefore conclude, that the Papiſts are far wide, and knowe not the miſery and thraldome of men, whereinto they are fallen by that great ſinne and diſobedience of Adam, whileſt they ſtand to defend *free will* in naturall men. Indeed it appeareth to bee free and too free vnto euill, but it is ſo bound and faſt tied from deſire of any diuine duties, that God muſt firſt draw it out of that ſeruitude wherein it is, and ſet it at liberty, and moue it to come before it will ſhew any readineſſe that way. I truſt therefore they ſee that their Church not onely may erre, but erreth moſt groſſly in many points.

Againſt Communion in one kinde.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and ſo they vſe: which is contrary to the inſtitution of Chriſt, *Bibite ex hoc omnes: Drink ye all of this*, Mat. 26. 27. And as vvell, and by as good authority may they take the bread from the people likewiſe. And it is contrarie to the expreſſe doctrine of S. Paul, 1. Cor. 11. 23. 28. (who as himſelſe teſtiſieth, deliuered the inſtitution of Chriſt) for he ſaith, *Let a man examine himſelſe, Et ſic eat, & bibat: And ſo let him eat of this Bread, and drinke of this Cuppe*. So that he muſt drinke as well as he muſt eat. And that the people ſhould bee partakers, and receiue in both kindes, was obſerued many hundred years in the Church after Chriſt. Inſomuch, as Pope Gelafius decreed, that all they ſhould be excommunicate, which would receiue but in one kinde. But Rome that now is, is not Rome that then was; but with her Councell of Conſtance, is not aſhamed to go againſt all Antiquity, and all Diuinity.

C. comperimus de conſecra. diſt. 2.

But:

But they holde (which is a marvellous grosse error also) Against Tran-
substantiation.
Transubstantiatio in the Sacrament; namely, that after the
wordes of Consecration, the Bread and Wine are changed
into the very substance of the body and blood of Christ;
And this they would seme to ground vpon these vvords,
Hoc est corpus meum; This is my body, Matth. 26. 26; which
they will haue to bee expounded literally. But why then
doe they not expound the other wordes of Christ literally
also, concerning the Cuppe? for the Text saith, in the 27.
and 28. verses, *That he tooke the Cup; &c.* and said, *This is
my blood.* I am sure they will not say, that the cup was the
blood of Christ (as the wordes be) but they will grant a fi-
gure in those wordes: namely, *continens pro contento*, that
by the cup is meant the wine in it. If then they will admit a
figure in this, why may there not be a figure in the other?
namely, *signatum pro signo*; that these wordes, *This is my
body*, should be vnderstood thus: *The bread is a signe of
my body* (which was broken for you.) If wee tooke into
the olde Sacraments of the Iewes, namely, Circumcision,
and the Paschal Lamb, we shall find the phrased of speech ob-
serued: For Circumcision was called the Lords couenant;
when indeed it was not the couenant (as all men do know)
but a signe and seale of the couenant: for the couenant
was this to Abraham: *Era Domini tui; & seminis tui*, &c.
I will be thy God, and the God of thy seeds, &c. Genesis 17.
Rom. 4. 11. So likewise the Paschal Lamb is called the
Pasceouer, vwhen indeed it was but a signe of the Pasceou-
er, or passing ouer or through the red Sea (which was a
mighty and most wonderfull deliuerance, *Pharaoh* and all
his host being in the Sea, when they passed through as on
dry land.) In so much therefore as it is vsuall in Sacraments
so to speake, it is not against reason, but standeth with ve-
ry good reason to thinke, that Christ Iesus in instituting
this Sacrament, which to the Christians is the same that the
Paschal Lamb was to the Iewes, did likewise call the
bread his body, in such sort as the Paschal Lamb was the
Pasceouer: that is to say figuratiuely, that as the Paschal
Lamb was called the Pasceouer, and yet was but a signe and
remem-

remembrance of their Pasceouer; so the bread was called his body, & yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Doce this in remembrance of me*: Luk. 22. 19. *Tertullian* likewise doth so expound them:

Tertul. con.

Marcion. lib. 4

Aug. in Psal. 2

for he saith, Christ said, *Hoc est corpus meum, id est, figura corporis mei*: This is my body, that is, a figure of my body. *Augustine* likewise saith, *Christi miranda patientia adhibuit. Inda*

ad conuictum, in quo coepit & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted *Inda* to the banquet, wherein he delivered to his Disciples a figure of his

body and blood. And againe he saith, *Non dubitauit Dominus dicere hoc est corpus meum, cum daret figuram corporis sui*: The

August. in
Tom. 6. Cont.
Adamant.

Lord doubted not to say, this is my body, when he gave but the signe of his body. And this exposition must needs bee true:

for Saint Paul saith plainly and expressly, 1. Cor. 11. 26. 28:

That the communicant doth eat bread: Ergo, it remaineth bread after the words of consecration. For if it were transubstantiated into the body of Christ, then were there no

bread to eat, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if

every communicant did eate the very body of Christ naturally, carnally, and really, (as they grossly suppose) Christ

should haue a number of bodies, which is palpably absurd & monstrous: and beside, then every communicant should

be saued, yea, even *Inda* himselfe (which is knowne to be the child of perdition;) for Christ saith, *He that eateth my*

flesh, and drinketh my blood, hath eternall life: Ioh. 6. 54. Indeed the elect and godly do eate Christ & drink Christ, but

how? not carnally, but spiritually, & by a true faith, apprehending Christ: and applying Christ with all his benefits as

firmitly vnto their soules, as the bread and wine is applyed to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sa-

crament, what was it that did hang on the crosse on the morrow? Moreover *S. Peter* saith, *Act. 3. 21* that as touching

the body of Christ, the heauen must contain him vnto the end of the world. If his body bee in heauen, and that hee

hath

hath a true body (as all men know he hath) how can it be
that he should be both in heaven and in earth, as touching
his body at one time? For though he have a glorified body,
yet he retaineth the nature and property of a true body still,
which can be but in one place at once. And so saith Augu-
stin, saying *Corpus Domini in quo resurgetur est unum, et in uno loco*
esse potest. The body of the Lord where in he is of a genuine, can be
but in one place only. But the Papists to help themselves, are
driven to this, to say, that there is a miracle in the Sacrament,
and that Christ is there miraculously. Whereunto I answer,
that if the bread be turned into the very body of Christ by a
miracle, then should it appeare visibly (as for the nature of
every miracle is to be visible) to the outward eye and sen-
ses: as when Christ turned water into wine, it was visibly
wine: when Moses rod was turned into a Serpent, it was
visibly a Serpent: and so if the bread be turned into the ve-
ry body of Christ, it is visibly his body, if you will holde a
miracle to be wrought therein. But Augustine answereth,
there is no miracle in the Sacrament, saying thus; *Idcirco non*
tantum religio possunt habere, sed etiam tantumque mira non
possunt. The Sacraments may have honour as things religious,
but they are not to be admired as miracles. The exord also is
most expresse against Transubstantiation. *Scintilla huiusmodi*
Neque enim signa mystica post consecrationem retineant in na-
tura sua: manent enim in priore substantia figura & forma, &
videri & tangi possunt sicut prius. That is, The mysticall signes
after consecration, doe not depart from their natures, for they
abide still in their former substance, figures, and forme, and may
be both seen and felt as before.

Aug. in 1 ab.
tract. 3

Basil. A
cap. 10

Aug. Tom. 3
de Trinit. lib. 3
cap. 10.

Theodor. dia.

Gelasius a Pope himselfe, doth say most plainly, that
there is no transubstantiation in the Sacrament: his words
be these. *Non a sine substantia veteris panis & vini, in*
serie, figura & similitudo corporis & sanguinis Christi transi-
one mysterium corporis Christi celebratur. The substance
or nature of bread and wine, doth not cease, and verily
there is the image and similitude of the body and blood of
Christ celebrated in the action of the mysteries of the body of
Christ: And therefore I conclude, that the Church of

Gelas. contra
Eutych.

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the
Popes supremacy.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes: But by what title? It is cleare that in his either so doing, or attempting to doe, he is both a notable traitor vnto God, whose authority hee doth claime and arrogate, and vnto Princes to whome he should be subiect. For, the raising and pulling downe of Princes, God hath reserved to himselfe alone, in his power: *Foris is be (not the Pope) that deposeth the mighty from their seates, and exalteth them that are of lowe degree, Lu. 1. It is he (not the Pope) that putteth down Kings, and giveth kingdoms to whomsoever hee will.* And it is hee that testifieth of himselfe, saying: *Per me Reges regnant, et principes dominantur: By me Kings reigne, and Princes beare dominion: Dan. 2. 34. and chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authority proper to himselfe, which way can the Pope claime it, without iniury and treason vnto God? Will he claime it by reason of his keyes, and in his Apostolicall right? That hee cannot doe: For he must remember that the keyes given, were the keyes of the kingdom of heauen, Matth. 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint Paul the Apostle doth say expressly both of himselfe, and of the rest of the Apostles, that how great authority soeuer they haue for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himselfe expoundeth in the same place) that all their power and meanes to conuert men is onely by the sword of the spirit which is the word of God, and by the power of the keyes committed to them. In all which their authority, given vnto them from Christ, he confesseth plainly,

2. Cor.

2. Corinth 10.4. that the weapons of their warfare, are not carnall, but mighty through God; that is, *spirituall*. Which words doe demonstrate, that by their Ecclesiasticall ministerie, they have cleerey no ciuill authority committed to them.

And moreover it is manifest, by the practise of the Apostles and all their precepts (commanding all Christians to obey their rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles neuer had any such authority committed to them: Rom. 13. 1. 2. 3. 4. 1. Pet. 2. 13. Tit. 3. 1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any such authority. Againe, the Bishop of Rome can claime no more authority by the power of the keies, or of binding and loosing, then any other Bishop elsewhere may doe: for the keies, that is to say, the power of opening and shutting, and of binding & loosing; Ioh. 20. 22. 23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospell, thereby to claime authority about another, is absurd: for they be all indifferently ioyned in one commision, and therefore haue all equall authoritie: and therefore the Bishop of Rome by vertue of the keies, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their dutie is rather to practise obedience themselves to them, and to teach the same obedience to others, as the Apostles of Christ did. Yes, Christ himselfe said, *his kingdome was not of this world*: Iohn 18. 36. Himselfe likewise refused to be made a King: Iohn 6. 15. Himselfe paid tribute vnto *Cæsar*, and commanded others to giue the same; and all other duties of subiection & obedience vnto *Cæsar*: Mat. 22. 21. If he were subiect to *Cæsar*, it is a shame for the Bishop of Rome to exalt himselfe above *Cæsar*.

But perchance the Bishop of Rome will challenge this his soveraigne authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeede such fables sometimes hee is not ashamed to viter; but let it be the strongest way for him, if you will, that some Chri-

lian

ftian Emperour was so foolish as to giue him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or successor of the Apostles. For Christ hath expressely forbidden his Apostles, and in them, all the Ministers of the Gospell, all such dominion, & ciuill iurisdiction, saying thus vnto them, *The Kings of Nations raigue ouer them, and they that be great amongst them, beare rule or dominion: but it shall not be so with you.* Math. 20. 25. 26. Mark. 10. 41. 43. Luk. 22. 25. 26.

Which words be most prohibitory, and shew that they may not raigne like kings of nations, nor beare rule as great men in those nations do: but they must serue in the Church, and bee diligent to discharge that great charge in the Church, which their Maister Christ Iesus hath laid vpon them. And therefore euery way the Pope of Rome hath no title, but is herein an vsurper, and an intruder, and a notorious and odious traitor both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, aboue & ouer all both Priests and people. And therefore saith *Tertullian*, *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: Wee honour the Emperour as the next man to God, and inferior to God onely.* And againe he saith, that Princes are *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

Tertullian, ad Scapulam.

Tertul in Apologet.

*Optatus cont. Parmen. lib 13
Crysost. ad populum Antioch.
homil. 2.
Gregor. Miff.
lib. 3. Cap. 108.
& Cap. 103.*

Optatus in like sort saith, *Super Imperatorem non est, nisi solus Deus qui facit Imperatorem: There is none aboue the Emperour, but God onely which made the Emperour.* And *Crysostome* saith, *Parem vllum super terram non habet: He hath no equall on earth.* And *Gregorie*, Bishop of Rome, himselfe affirmeth, *That the power is giuen to Princes from heauen, not onely ouer soldiers, but Priests.* And therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God as his anointed Prince, and consequently not onely may

erre, but doth erre, and that most detestably and abominably in the highest degree.

The Bishop of Rome doth further hold, that he hath authority from God to forgive sinnes: and thereupon hee sendeth forth his Charters of Pardon, his Bulls and Indulgences, to such as he meaneth to asloile. The Scribes in the Gospell could say, *None can forgive sinnes but God*: Marke 2.7. Iob. 14.4. Esay. 44. 25. If therefore the Pope of Rome will take vpon him to forgive sinnes (in that sort hee doth) he must prooue himselfe to bee God, otherwise his actions will not bee warrantred: how often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions: ascribing that authority onely to God, and to no other.

Against Indul-
gences and
Pardons.

I need not rectie any particular places, the whole booke of God is plentiful here in. I doe not denie, but Ministers of the Gospell have power to bind and to loose sinners: (as Christ himselfe sheweth, Matth. 16.) but how, and whom? They can neither iustifie the vnrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquitteth, Rom. 8. 33. 34. it is manifest that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods word, which they may not passe: for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinate wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent, and to the assuredly faithful, repentant, and godly persons, whose continuall care is to please God and walk in his waies, they may pronounce the sentence of vndoubted and certaine salvation, because the word of God doth affirme as much: and this is all the binding and loosing of sinners which they have. For in all their pronounciations of pardons, & forgiveness of sins, they must be sure they speak not in their owne names, nor their owne wils and pleasures, but they must doe it in the name of God, being first assured that:

How Ministers
bind and loose:

that it is his word, will and pleasure, which they utter. But the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by: but pardoneth whom hee list, and as hee list, as if he were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feelee the smart of it in hell torments together for euer. What the religion of Rome is, may appear by this, that any man for money may get a pardon for his sinnes: and then what sinne need rich men feare to commit, when a Popes pardon will salue all? or how can it bee otherwise then a religion of licentiousnesse, when for money a man may haue a licence or dispensation against any sin whatsoeuer. These things bee such open blots to the Romish religion, as that vworthily every good and godly minde hath it in detestation, and dorth iustly condemne it. Yet further will I proue, that the Church of Rome cannot be the true Church possibly.

Against Traditions.

Council. Tridene.
1. decret. 4. sess.
Distinct. 20. c.
in libell.
Distinct. 15. c.
in canonicis.
Distinct. 19. c.
scilicet omnes.

I The Church of Rome dorth hold, that the diuine and sacred Scriptures doe not containe all things necessary to saluation: but their vwritten traditions must (forsooth) all be receiued with equal and like authority; for so hath their Councell of Trent determined. And Pope Leo the fourth feareth not to pronounce with a loud voyce, *That he that receiueth not without difference the popish Canons; as well as the foure Gospels, beleueth not aright, nor holdeth the Catholike faith essentially.* The Decretall Epistles also they number with the canonicall Scriptures. And Pope Agathosaith, that all the sanctions and decrees of their Romish See are to be taken as established by the diuine voyce. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Wherein they commit two notable sinnes: first accu-
sin

sing the sacred and Canonically Scriptures, that they containe not all matters necessarie to saluation: which is directly contrary to the testimonie of Saint Iohn, who saith, *That these things are written that ye may beleue, and that in beleu- ing ye may haue life eternal: and cleane contrary to the testi- monie of Saint Paul, who saith, That the Scriptures (giuen by diuine inspiration) are profitable to reprove, to teach, to cor- rect, to instruct, and perfect the man of God: 2. Tim. 3. 15. Ergo,* the Scriptures or word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea Saint Paul saith expressly to Timothy, *That the Scriptures are able to make him wise vnto saluation: 2. Tim. 3. 15.* And therefore the Church of Rome being cleane contradictory, doth maruellously erre: and therefore also wee neede none of their vnwritten tradi- tions.

And againe, how should wee be assured that those tra- ditions which they call Apostolicall, be Apostolicall, con- sidering them not written by the Apostles? *Augustine* (speaking hereof, saith thus; *Siqua retineat Iesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quo- modo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say it is this or that? And if any say it is this, how will he proue it?* For all the errors of the Church of Rome, shroud themselues vnder the harbour of traditions. And *Chrysostome* saith flatly, *Whatsoener is re- quiste for our saluation, is contained in the scriptures.* And a- gaine hee saith, *All things be cleere and manifest in the Scrip- tures, and whatsoener things be needfull, be manifest there.* And *Hierome* in the prologue of the Bible to *Pauline*, after hee had recited the bookes of the new Testament and the old, saith thus; *I pray thee (deare brother) among these line, muse vpon these, know nothing else, seeke for none other thing.* And againe vpon the bookes of the olde and new Testa- ment: *These writings be holy, these bookes be sound, there is none other to be compared to these: whatsoener is beside these, may in no wise be receiued amongst these holy things.* And a- gaine he saith, *All other things which they seeke out or inuent*

*Augustine in epist.
ad Iamam.*

*Chrysost in
Mat. 24. hom. 4.
Chrysost in
2. Theff. 2.*

*Hierome in
his prologue
of the Bible.*

*Hierome vp-
on Agge. 1.*

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at

at their pleasure, without the authority and testimonie of the Scriptures (as though they were the traditions of the Apostles) the word of God setteth off. Let vs therefore stand fast to the written word of God: and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as *Athanasius* saith; *The holy Scriptures inspired from God are sufficient to all instruction of the truth*: And as for the other point of the Papists in equalling and adding their traditions, their decretall Epistles and Canons, to the pure and diuine word of God, it is blasphemie intolerable, and who can indure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought therefrom*? Deut. 4. And againe he saith; *Whatsoeuer I command you, that take heede, ye doe onely to the Lord: put nothing thereto, nor take ought therefrom*. And doth not Saint *Iohn* in his Revelation say, *That if any man adde to this booke, God shall adde vnto him the plagues which are written in this booke, and shall take away his part out of the booke of life*? I conclude therefore, that the Church of Rome, which doth not content her selfe with the sacred and holy Scripture (which the chaste spouse of Christ euermore doth) is not the true Church of God: For there shee sheweth her selfe to beare the marke of a strumpet. But when shee proceedeth and addeth her owne traditions, Decretall Epistles and Canons, to the word written; and maketh them to bee of as good and equall authority, as the Canonieall and sacred Scriptures themselues: what greater pride could haue bin shewed, or what higher blasphemy? But these are the right notes of an adulteresse, to equall herselfe with her husband. Yes, what should I say more? They hold that the authoritie of the Church is about the Scriptures, which sheweth fully the notable pride and spirituall whordome of their Church.

Athanas. contra gentiles.

Deut. 4.

Deut. 12.

Rev. 22.

Against Images &c.

2. The Church of Rome is Idolatrous; and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatrye as the heathen did; I speake of the manner of their worship.

worship; for the heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idoll, as the Papists likewise doe meane: for they say, they be not such fooles, as to thinke or beleue that an Image or Idoll (made of wood or stone) could be God: neither were the heathen so foolish as to thinke, or beleue, that their Idolls or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one. Again, if the Papists doe not worship the Idoll or Image, why doe they bow downe vnto it? God commandeth saying, *Thou shalt not make to thy selfe any graven Image*: so that the very making of Images to represent God withall (who is a spirit eternall and inuisible) is Idolatry. Again he saith, *Thou shalt not bow downe to them nor worship them, &c.* So that to bow down vnto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worship God in any Image, is expresse and manifest by the children of Israel, when they made the Golden Calf to be a representation of God; for the text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to thinke or beleue that that dead Idoll or image was God: and therefore the Idolatry of the Church of Rome is as grosse and wicked as theirs was. Neither can the Papists help themselves in their wonted distinction of *ἀδωλεία*, and *λατρεία*, affirming that they giue to Images but *Duliam*, that is, *seruice*; and to God *Latram*, *2. Cor. 6. 15. 16.* that is, *worship*: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant haue they to serue Images beside God? When Christ himselfe saith (it is written) *Thou shalt worship the Lord thy God, and him onely*. *Matth. 4. 10. Deut. 9. 13. & 10. 10.*
shalt thou serue.

1. Thes. 1.

Abac. 1.

1. Iohn 5. 21.

Matth. 6.

Rom. 10. 1.

And Paul the Apostle doth likewise perswade expressely, that men should *turne from Idols or Images to serue the liuing God*, (where the word *Dulia* is vsed) whereby the Apoullle doth shewe, that there is such an opposition betwene Images and the seruice of God, that he that serueth the one, cannot serueth the other. God himselte disliketh Idols and Images vtterly, saying by the Prophet, that they are *(so farre from being Lay-mens booke) (as the Papiſtsterme them)* that they are no better then teachers of lies. And Saint Iohn himselte commandeth all Christians to keepe themselves from Idols: besides, it is Idolatrie to pray vnto any but God: for Christ biddeth when men pray, nor to call vpon the Virgin Mary, nor any other Saint departed this life, but vpon God onely. *When yee pray*, (sayth hee) *say thus: Our Father which art in heauen, &c.* Againe, Saint Paul saith, *How shall they call vpon him on whom they haue not beleueed?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but wee must consequently also beleuee on him: but wee are to beleuee on none but God, therefore we may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth grosse Idolatry: for the scripture sheweth, that God onely isto bee prayed vnto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of Christ; and that peece of bread which is shewed (for bread it still appeareth to bee, for all their magicall mumbling) they command to bee adored and worshipped. To adore or worship any creature (such as bread is) is idolatry: the papiſticall Church doth the same: Ergo, it is idolatrous. I haue proued it before, that it remaineth bread after the consecration; & that Christ cannot possibly be there, as touching the bodily substance, because in that respect he is ascended vp into heauen, and there sitteth on the right hand of God his Father, until he come to iudge the quick and the dead. And if they wil not beleuee diuine testimonies therein, yet the authority of

Cicero

Cicero a heathen man might somewhat moue them, for in one place he saith: *Quem tam amicum esse putas, qui illum quo vescatur, Deum credas esse?* That is, Whom doe you thinke so mad, as to beleue that which hee eateth to be God? Inso-much therefore as the Church of Rome doth worship bread as if it were God, it is manifest they be grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth.

Cicero lib. de
natura Deor.

3 The Papists doe not deny Christ in vvordes, but if we examine them by particulars, wee shall finde that in deede they doe: as for example, we knowe that the right faith beleueth Christ Iesus to be both God and man, vvhich the Church of Rome in vvords will also affirme: but vrgeth them in this point of the Sacrament, and then they bewray themselves, that they beleue not Christ to haue a true body: for vvhen they are pressed with this, that the body of Christ cannot be both in heauen and in earth at one and the selfe-same time, because it is against the nature of a true body so to be: then they become *Vbiquitaries*, and say, that because the Godhead of Christ is euery where, therefore his humanity is euery where. But this is no good consequent: for the Godhead and humanity are of seuerall natures. And if his body and flesh were euery where as his Godhead is; how is that true which the Angel spake saying: *Surrexist, non est hic*: *He is risen, he is not heere*? For these vvords shew that his body and flesh is not euery where. Again, if hee were euery where in respect of his humanity, how is it true that hee ascended into heauen? For that word, ascension, doth shew that his bodily presence did remove from one place to another; and then vvvas it not in that place from whence it did remove.

Mat. 28.6

Lastly, it is the property of a diuine nature to bee euery where: and therefore whilest they defend this vbiquty of the flesh of Christ, it is as much as if they should say, that the flesh of Christ is turned in into God (which is a grosse heresie) And thus it appeareth, that the Papists doe, with the Euty-chyans, deny that Christ hath a true body, vvhen they hold that (contrarie to the nature of a true body) it may bee in

diuers places at once; yea, euery where: and therefore denying Christ to haue a true body, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office bee two chiefe things vvhich vve are all to regard.) The Papists will yeeld vwith vs, that it consisteth in these three points, namely, that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they doe not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, vve ought to bee content with his voyce, and search no further then he hath reuealed in his Scriptures. But the Papists are not so contented, but they holde that their vnnwritten traditions and Popish Canons, must also be receiued vpon like perill of damnation, as hefore I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe once for a full, perfect, & sufficient sacrifice: And his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the Papists annihilate, as I will proue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the crosse, it was a most full, perfect and satisfactory sacrifice to deliuer both *a culpa & pena*, from the guiltinelle, and the punishment incident to that guiltinelle: for otherwise how should Christ be Iesus, that is, a Saviour, if he did not deliuer vs from the punishment, as well as from the sinne? But the Papists holde that Christ hath obtained by his passion, remission for our sinnes going before baptism: but for sinnes committed after baptism, that his passion hath taken away onely the guiltinelle, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to be redeemed by our owne satisfactions; and so they make the punishment due to sinne (which is indeed eternall in hell) to be but temporarie in Purgatory, vpon satisfactions (as they haue deuised.) But what can a man giue for the rancome of his soule? And it appeareth

* Mat. 1. 21.

appeareth before, euen by the report of *Augustine*, that the Catholicke faith beleeueth no Purgatory, such as they haue inuented. For as Saint *Iohn* saith, *The blood of Christ is that which purgeth vs from all sinne*: and that his most precious blood is the only Purgatory we hold, and doth deliuer his people from the punishment due to sinners, as well as from sins: for our punishment was laid vpon him, and with his stripes we are healed, as the Prophet *Esaie* speaketh. Again, the Papists do say they offer vp Christ in their Masse, which Masse they say is propitiatory, both for the liuing and the dead. First, for the dead it cannot be propitiatory, nor doe good vnto, for as the tree falleth, so it lieth and as a man is found to die, so he goeth either to heauen or to hell. A third place which the Papists call Purgatory, there is not. And if any bee in heauen, their Masses can doe them no good: for they enioy all good already. And if any be in hell, we know that *Ex inferno nulla redemptio*, From hell there is no redemption. And therefore for the dead it cannot be propitiatory, nor anything else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for al: for in as much as he is a Priest for euer, after the order of *Melchisedech*, hee is to dye but once, which he did vpon the Crosse: whose oblation being perfect (as the author to the Hebrewes speaketh) needeth not any other help (as of Masse of whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, & damnable to suppose any imperfection in the sacrifice and oblation of Iesus Christ: for God twice cryed with a loud voyce from heauen, saying, *This is my beloved Sonne, in whom I am well pleased*.

1 Iohn 1. 7

Esaie 53

Eccle. 3. 2

Luke 16

Heb. 5. 6, 7, 9

Mat. 3. 17
Mat. 17. 8.

5 As touching the other part of his Priesthood: namely, his intercession with his Father, whereby hee maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ, yet what doe they else but cleane rob him of it, when they associate others with him? As namely, the Virgin *Mary*, they call her the *Queene of heauen*, the *gate of Paradise*, their life and sweetness, the *Treasure of Grace*, the *refuge of sinners*, and the *Mediatrix of men*. I

Rom. 8. 34
Heb. 7. 25

80 Gods Arrow against Atheists.
 pray what doe they now leaue to Christ? Yea when they
 say thus to her

O felix pauper. O happy mother
 nostra piens scelera. Satisfying for our sinnes,
 iure matris impera. By thy motherly authority
 Redemptoris: that is, command the Redeemer.

What greater blasphemy to Christ could they haue vt-
 tered? It is cleare that S. Paul saith, There is but one God and
 one Mediator betweene God and man, The Man Christ Iesus:
 1. Tim. 2. 5. But the Papists be not content with him, but wil
 haue many Mediators. Saint Paul saith moreouer, that by
 him we haue boldnesse and accessse vnto Gods Ephes. 3. 12. And
 therefore what foolish feare is it of Papists to appoint to
 themselves other mediators? Sith therefore the Church of
 Rome doth not repute the one oblation of Iesus Christ;
 and his intercession to be perfect, but accuseth them of im-
 perfection (as appeareth by their doctrine) it cannot possi-
 bly be the true Church. Christ himselfe biddeth to aske in
 no other name then his, and promiseth that whatsoeuer
 shall bee asked in his name, it shall bee done: Iohn 14. 13.
 14. Chrysostome speaking of the woman of Canaan, vwho
 though shee were a sinner, was boldeto come vnto Christ;
 saith thus; En prudentiam huius mulieris; non precatur Laco-
 bum, non supplicat Iohanni, non adit ad Petrum, nec Apostolo-
 rum ceterum respicit, aut vllum eorum requirit: sed pro his om-
 nibus penitentiam sibi commitem adiungit, et ad ipsum fontem
 progreditur: Behold the wisdom of this woman, she doth not pray
 Iames, she doth not beseech Iohn, she goeth not to Peter, she loo-
 keth not to the company of the Apostles, neither doth request of
 any of them; but for all this she taketh repentance for her com-
 panion, and goeth to the very fountaine it self. And againe he
 saith, that to haue accessse vnto God, Nihil opus est acrius seruo
 vel intercessore, sed duo, miserere mei Deus: is enim te audit
 quocumque sis loco, & vnde cumque inuocetur. We haue no need
 of any Courtly attendant or intercessour, but say, Haue mercy
 vpon me O God: for he heareth thee in what place soeuer thou
 art,

Chrysost. hom.
 13. de Cananea.

Eodem Hom.

art, and from what place someribon callest opprobium? Ambrose likewise answereth the carnall reason of the Papists: *Splens* (which hee) *misereatur extenuator, diuinitus, per illud posse ire ad Deum, sicut per Quirites iuridici Regis. Tunc ad regem per tribunos & comites itur, quia homo vtiq; est rex: ad Deum autem, quem vtiq; nihil latet, suffragatore non est opus, sed mente deuota. Vbiunque enim talis locutus fuerit, respiciet illi. Tharis.* They are wont to use a pitifull excuse, saying, By these (Saints) they may haue access vnto God as by Earles there is access to Kings. Therefore is it that by Officers and Earles, access is made to the King, because the King himselfe is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a deuout mind; for whosoever such a one speaketh to him, hee will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continuall intercession, cannot possibly bee the true Church. *Iam. 4. 13. 2.*

6. The Papists in wordes will not deny but Christ is a King, which hath all power in heaven and in earth. But indeede it appeareth they doe exile and banish him out of his Kingdome, or at least leaue him but a small portion, or rather none at all: for in respect that he is a spirituall King, and the King of his Church, he is also (as Saint Iames speaketh) the onely law-giuer thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide: for they adde their Popish Canons, Constitutions, and Costomes, whereby they will haue the Church gouerned: yea they will haue these take place, though they vtterly displace the word of God, for the maintenance of them. Secondly, Christ only is to raigne in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his lawes, statutes, and doctees. Thirdlie, hee claimeth most traiterously to be the head of the whole vniuersall Church, which title by way of prerogative is giuen and attributed onely to Iesus Christ (to whom it onely appertaineth.) *Ephes. 2. 21.* But before I proceede any further herein, I demand of the Pope and Papists; when, and by what right:

sight, he their proud Pope taketh vpon him this title to be head of the Church, or vniuersall Bishop ouer all the Christian world: (by vertue of which title he taketh vpon him to rule as he list, and to doe what he list.) First, to claime it as successor to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preheminence or authority ouer the rest of the Apostles.

It is true that Christ said to *Peter* (after hee had confessed Christ to bee that Christ the Sonne of the liuing God.) *Thou art Peter, and vpon this rocke will I build my Church.* These wordes hitherto giue no superiority to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram*: not vpon the person of *Peter*, but vpon the rocke: and vpon what rock? namely, vpon that Christ Iesus whom *Peter* confesseth to be the Sonne of the liuing God. For that confession of *Peter* concerning Iesus to bee that Christ the Sonne of the liuing God, is the rocke whereupon the Church is builded: for (as Saint *Paul* expoundeth & affirmeth) *Other foundation can no man lay, but that which is laid already; namely, Iesus Christ.* And in another place hee saith expressly; *that that rocke was Christ.* And Christ himselfe affirmeth likewise, *that he that heareth his wordes and doeth them, is likened to one that buildeth his house vpon a rocke: shewing thereby, that hee, and his wordes and Doctrine, bee the rocke, against which the gates of hell shall neuer preuaile.* Agreeable vvhetherunto speaketh Saint *Paul* againe vvhien hee saith, *that the Church is builded vpon the foundation of the Prophets and Apostles, Christ Iesus himselfe being the head stone in the corner.* Where then shall we finde that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as the Pope now doth? The Papiists answer, *that in the next words, when Christ gaue vnto Peter by speciall name, the keyes of binding and loosing, he thereby made Peter the Prince and vniuersall bishop of the whole Church.* But hereunto I say, that Christ therein gaue no authority more to *Peter*, then to the rest; that at this time the keyes were not giuen to him, nor to the rest, onely there was a promise that they should

Mat. 16. 18

1 Cor. 3. 11

1 Cor. 10. 4

Mat. 7. 24

Eph. 2. 10

Mat. 16. 19

should bee given: for the worde be not in the present tense, *Dabitur*, I give vnto thee: but in the future tense, *Dabitur*, I will give vnto thee: which promise of Christ was afterward truly performed; and when it was performed, the keyes, that is, the power of binding and loosing sinners, was given not onely to *Peter*, but to *Peter* and all the rest together, as *Saint Iohn* in his Gospell clearely declareth and a-
Iohn 20.21, 23
 uoucheth. Now because *Peter* was the man that gave answer for himselfe and the rest, therefore our Saviour Christ spake personally vnto *Peter*, and so both *Cyprian* and *Augustine* do expound & declare it. Otherwise, neither in the promise of the keyes, nor yet in the receite of the same did *Peter* receiue any more authority or superiority then the rest of the Apostles did. I grant hee was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles, that confessed Christ to bee the Messiah and Sonne of the living God; or because hee was readiest alwaies to speake and answer. But all this doth not prooue that hee had authority over the rest, or a larger commission then the rest. Yea the wordes of their commission doe shew the contrarie, namely, that they had all equall authority, for it was thus made vnto them all indifferently, and without putting a difference, namely, *Go ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost, teaching them to observe all things, whatsoever I haue commanded you: Matth. 28. 19, 20.* Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue, equall with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reprooued him to his face? *Galath. 2. 12.* when being accused, he pleadeth no priuiledge, but for the clearing of himselfe, and satisfaction of others, he answereth to that accusation? Where was *Peters* authority over the rest, vvhhen the rest sent him and *Iohn* vnto *Samaria*? *Acts* the eleventh Chapter, the third and fourth verses: and also in *Acts* the eight Chapter and the fourteenth verse. In that hee went at their sending, he plainly sheweth that he had no principality.

pality over them. Where was his preheminance or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *James* ruled the action, and according to his sentence was the decree made, Acts 15. 13. &c. Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, *Chrill* told them plainely, that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they doe one over another, Luke 22. 25. 26. &c. But the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant, as is declared in *Mat. 23. 12.* and in *Marke 10. 41. 43.*

If the greatest must be as the least, what authority hath he about the least? For then hath the least as great authority as the greatest: that is, they haue all equall authority. I maruelle therefore what the Pope and Papists meane, contrarie to the renour of the Commission of *Chrill*, contrary to the practise of *Peter* himselfe, and contrary to this decree made by *Chrill* of their equality, to say notwithstanding that *Peter* was prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority over the rest, more then the rest had over him, and consequently the Pope of Rome can neuer claim that as successor to *Peter*, which was neuer in *Peter* his supposed predecessor.

The Papists perceiuing that the Scriptures make nothing for them, but against them, (because they would haue the matter coloured with some antiquity, or shew of antiquity at the least) haue deuised some counterfeite and forged Authors, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discovered by other writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voyce which hee cried in the Councell of Carthage. It was likewise decreed in the Africane Councell, that

that none should be called Priest or Priests, or Archpriest, or any such like. The counsell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceed his bounds; as likewise the Bishops of Antioch, Ierusalem, and Constantinople were to do the like. Other Councils did affirme as much, (which because they are sufficiently knowne, I need not to recite.) But they all shew, that at those times the Bishop of Rome had no greater iurisdiction then within his owne prouince, and that he could not meddle within the prouinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop Rome. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of Rome, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignity, and increase the pride of the Romish Sea. And euen at the very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregory* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could bee no lesse then Antichrist whosoever did take vnto him that title. First therefore it is manifest, that vntill the time of *Gregory* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third was the first Bishop of Rome that got this title, which was about sixe hundred yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoide himselfe to be Antichrist, sith by the expresse determination of *Gregory* Bishop of Rome, his predecessour, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, vsurping the prerogative title of Christ Iesus? But the Pope saith, that though hee claime thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise

*Hierom. ad
Euagrium.*

*Vide Greg. lib.
4. epist. 32. 34.
36. 38. 39. &
lib. 6. epist. 20.
28. 29. 30.*

then

then a Ministerial head, & to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawfull conueiance made vnto him from Christ, which he cannot shew? For who dare take vpon him to be a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ, on earth being as a chaste spouse of her husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whom she hath plighted her troth. Lastly, there can bee no successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words; *Behold, I am with you to the end of the world*: Mat. 28. 20. And therefore hee can haue neither successors nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide and gouernour of the Church in his roome: Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly bee the true Church.

Against iustification by
works.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but faith, that mens workes bee meritorious, and to them partly is iustification to be ascribed: and so they make mens imperfect workes to bee causes of saluation, which is a grosse error, euen in the foundation or fundamentall point. Saint Paul saith, *That all are iustified freely by his grace*: Rom. 3. 24. If they be iustified gratis, freely (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiome in the conclusion, *We hold that a man is iustified by faith, without the workes of the Law*: Rom. 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude workes from being any causes of our iustification: for indeed they are the effects thereof. And therefore it appeareth to bee a true position, that *faith onely doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleued God, and that was imputed*

puted to him for righteousness, as Paul speaketh, Rom. 4 8. And he sheweth that *Abraham* was not iustified by works before God: for if *Abraham* were iustified by works, then should he haue wherein to glory, but not before God: and because hee had not wherein to glory before God, therefore he was not iustified in the sight of God. I grant, that *Saine James* in his second chapter doth say, that *Abraham* was iustified by his works, when he offered vp his sonne *Isaac* at Gods commandement. And likewise that he saith, that a man is iustified by works, and not by faith onely. But before whom is hee iustified by works? Not before God, but before men; that is to say, his works doe declare vnto men that faith whereby he is iustified before God. And that this is the meaning of *S. James*, may appeare by that his saying where he saith, *Shew vnto mee thy faith by thy works: thou saith thou hast faith*, that is not enough, thy words doe not proue it, thy works will: therefore (saith hee) *shew mee thy faith by thy works*. This word (*shew me*) doth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is God that respecteth the faith of a man, whereby onely he is iustified in his sight: and it is men which respect the works, whereby indeede they testifie vnto the worlde their faith to bee good before God. For (as *Saine James* saith truly) *faith without works is but a dead faith*, and not good, nor sound, nor auailable. But faith and works must goe together: and indeede where a true faith is, there good works will shew themselves as the fruites thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a schoolman of the Papists doth himselfe plainly testifie, saying, that *Christ Iesus* doth iustifie effectiue effectually: Faith doth iustifie apprehensiuely, by taking hold of *Christ*: and good works doe iustifie declaratiue, that is, doe declare vnto men their iustification before God. And so it is cleare, that howsoeuer a true faith cannot bee without works, as fire cannot bee without light and heat: yet our iustification before God is to be imputed to our faith, not to our works: as warrpthis is to be imputed to the heat of the

the fire, notto the light of the fire. For so saith S. Paul expressly. *That God imputeth righteousness without workes,* Rom. 4. 6. And againe, *That it is by grace, not of workes,* Rom. 11. 6. And againe, *Not of workes,* Rom. 9. 11. Againe, S. Paul telleth the Saints at Ephesus, that God hath ordained men to walke in good workes; yet he saith that they may not trust to bee saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, and not by their workes.* Eph. 2. 8. 9. 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and saith, *that we are saued not by workes, but by his predestination and grace,* 2. Tim. 1. 9. And againe, *God is our Saviour, not for any workes which we haue done, but according to his owne mercy he hath saued vs:* Tit. 3. 5. And diuers other like places be. Wherefore Saint Hilarie hath these very words (which we hold) *Sola fides iustificat: Faith onely doth iustifie.* And Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not iustified before God, but by faith:* which is as much, as *Faith onely doth iustifie before God.* Saint Basil doth say, that this is perfect and sound reioycing in God, when a man doth not boast of his owne righteousness, but knoweth that hee wanteth in himselfe true righteousness, and that he is iustified by faith onely. And Gregorie Nazianzen saith, that to beleue onely, is righteousness. And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a maruelous error. It is true which is written, that *every man shall be rewarded according to his workes:* because the faith of men is esteemed and estimated by their workes, as the tree is knowne by the fruites. But there is no text of Scripture to shew, that any man is saued *Propter merita*, for his workes or merits; but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commandeth) *Wee are unprofitable seruants:* Luke 17. 10. And therefore the Papists, which teach works meritorious, yea workes of supererogation auailable to saluation, as well for others as for themselves, holde not the right

Hilar. in Mat.
Cap. 8. Amb.
in Rom. 3.

right faith, and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, & that is prefigured in the Revelation of Saint *Iohn*. *Ergo*, it is impossible that the Church of Rome should bee the true Church: for the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would faine be so accounted; as many an harlot desireth to be repured an honest woman.

The Pope
Antichrist.

1 One marke of that Antichrist, *Paul* sheweth to be this; 2. Thes. 2. 8. *That he should exalt himselfe above every one that is called God*: he doth not say above God, but above every one that is called God: Ioh. 10. 34. Now those whom the Scripture calleth gods, we know to be such as be the Iudges and Magistrates of the Earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high & honourable title of gods. That the Pope of Rome is such a one as doth exalt himselfe above any such god of the earth, namely above all Princes and Magistrates, is a thing so well knowne, as I need not to prouet it: himselfe by his wicked practises, and his Iesuites, Seminaries, and Priests doe in their bookes manifest the same vnto the world.

2 Another marke of Antichrist *Paul* setteth downe to be this, namely, 2. Thes. 2. 4. *That he should sit in the Temple of God as God, shewing himselfe to be God*. And I pray what doth the Pope els, but sit in the Temple of God as God? when claiming the Apostolike Sea, hee taketh vpon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them againe from their thrones: that hee cannot erre: that hee can forgive sinnes: matters that belong particularly to God, and to no other? What doth he els, but by these demonstrations shew himselfe to bee God, in so much as hee arrogateh to himselfe most proudly the authority of God himselfe? which things the sixth booke

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of the Decretals, the Clementines, and the Extragants: doe abundantly testifie. For these men were not content with that which *Angelus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi*: The Pope is the wonder of the world: *Nec Deus es, nec homo, sed neuter, & inter utrumque* Thou art not God, ne art shewman: but neuter, mixt of both. But these Popes were bold to take vnto themselues the very name of God, & to accept it, giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignity papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie hee should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him:

*Oraclo vocis mundi moderaris habenas,
Et merito in terris, crederis esse Deus.*

By Oracle of thine owne voice the world thou gouernest
all:

And worthily a God on earth men thinke, and doe thee
call.

Yea, shall I say more? The Pope (if any man in the world) doth take vpon him much more then Luciferian pride (howsoeuer (to deceiue the world with wordes) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship: for he taketh vpon him to be aboue the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and revealed therein) will not doe, for he and his word will not be contrary. Again, hereby it is manifest that hee exalteth himselfe aboue God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, then for one that breaketh any the least constitution of the Pope. Moreover, he claimeth authority in three places: Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple Crowne,

Crowne: so that by this account and claime, he hath more and larger extended authoritie then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doe these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles & wonders: 2. The (I. 2. 9. *(whereby, if it were possible, he would deceive the very elect.)*) And that this is verified in the Pope and Popish Church; as all men know that have been acquainted with their knaueries, deceits, and frauds; so let their *Aurea Legenda*, and booke of *Trophies* testifie to the whole world.

4 Saint Paul. 2. Thess. 2. 8. sheweth by his name, that hee that he speaketh of, should be *ὁ ἀνομικός*, that is, *a lawless person, or one subiect to no law*; which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope, *Legi non subiacet vili*: that is, *He is not subiect to any law*. What is this else but to be *ὁ ἀνομικός*, a lawlesse person, euen the very same whom Saint Paul speaketh of?

5. Saint Iohn in his Reuelation doth pourtray Antichrist and his seat, by the name of *the great whore*, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth haue been drunken with the wine of her fornication. This woman is that great Citie, which had dominion ouer the Kings of the earth, at the time of this Reuelation, as Saint Iohn expressly affirmeth, Reu. 17. 18. It is well known, that there was then no other Citie which reigned ouer the Kings of the Earth, but onely Rome: and therefore Rome onely is and must needs bee the seat of Antichrist: for no other can bee by this euident and plaine description of Saint Iohn: for Rome was the onely City of the world that reigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope, for the condition of the first beast (namely of the Romane Empire Ciuil) is altered & changed into an Ecclesiasticall & Roman Empire.

6th Saint *Iohn* in his Revelation, 13. 11. saw a beast rising out of the Earth, which had two hornes like the Lambe, but he spake like the Dragon: and then al that is spoken of this beast doth fully and onely agree to that man of Rome the Pope; who though in shewe he were the Lambe: for what is more mild or humble then to call himselfe, the servant of the servants of God? Yet indeed hee plaith the part of the Dragon, or Diuell, having learned this cunning of Satan; who though he be neuer so bad a spirit, yet will transforme himselfe into an Angell of light, to deceiue soules: 2. Cor. 11. 14. as the Apostle sheweth. But *Ieremie* wisdom saith *Iohn* in that Revelation: Let him that hath any wit, count the number of the beast, for it is the number of a man, and his number is 666. Now because the number of this wicked Beast containeth sixe hundred sixty and sixe, *Irenaeus* thinketh that this Antichristian beast should be *Λατρευς*, that is, a man of Italie, for the number of the Beast is set down in great letters, and this Greeke word (*Latino*) doth make vp the iust number of six hundred sixty sixe, which is the number of the beasts name. If any doe thinke, that though this Revelation were written in Greeke, as being the more knowne & common language, yet that it was vttered to *S. Iohn* in Hebrew, because the Hebrew tongue is the holy tongue: & that *Iohn* himselfe was an Hebrew or Iew by nation, & that likewise diuers Hebrew words are found in the Revelation: (whose opinion is not vnlikely, but very probable; then let him seeke out an Hebrew word which containeth that iust number, & heerein he need not search far, or to study much vpon the matter: for the Hebrew word *רומי* (that is *Romanus* a man of Rome, in English) doth in those Hebrew letters containe the iust number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that *Man of Rome* the Pope. All the marks agreeing to Antichrist (whatsoeuer they be) are found fully & only accomplished in the Pope, and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul* and Saint *Iohn* in his Revelation do testifie;

testifie, and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is iustly forsaken, and for euer to be forsaken of all Christians, as they tender their saluation in Iesus Christ: to whom onely they haue betrothed themselves, and to whom they must remaine constant for euermore, which God grant vs all to doe. Amen.

CHAP. V I.

Against Schisme and Schismaticall Synagogues.

NAnythere bee, who of a godly and zealous minde, doe in good sort seeke Reformation, and for that Church gouernement, which Christ himself hath instituted in his Church, whom I neither dare, nor doe reprove: otherthere bee, that seeke reformation amisse, with venomous and slanderoustongues, railing, and reuiling against those which withstand it, which things doe neither grace themselves, nor yet the cause which they would preferre: other some there be, who to make the cause of reformation odious, doe say, that it abolislieth her Maiesties supreme government and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferment of Gods truth, in a dutifull, peaceable, and charitable sort, Let the cause be made no worse then it is. For my part, I desire no more then euery Christian ought, namely, that the truth of God should carry the preheminence, whatsoeuer it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitable affected both in their wordes, and in their writings one towards another: for so would this controuersie sooner come to an end, and the more speedily be decided. Others there bee, who for that in so longtime they cannot see their desired discipline and Church gouernment to be established, runne from our Church, and make a schisme and separation from

vs, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schisme the more allowable: these are the Brownists and Barowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any Church in England, but themselves. But they (for against them I deale) and you must vnderstand, that a Church may be, yea a true Church may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For wee read in Acts 2. vers. 41. 42. 43. 47. of an assembly of people at Ierusalem, that received the word of God and beleueed, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the holy Ghost doth so testify of them) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a Citie, or an hedge or ditch about a vineyard; & it is a Citie though the wall be wanting, and it is a vineyard though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which bee the essentiall markes of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church where they bee, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought & borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers bellie) is no man: for the one cometh vnto the world, as the other doth into the Church, I am sure the corrupt ordination of a Minister doth not proue him to bee no Minister: neither doth any other

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other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right discipline, but we have also put a wrong discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Iesus the life and soule of the Church, and is ready to reforme her error, whensoever by good prooofe it shal be manifested vnto her. In the meantime their argument is nothing worth: for if a man lose a leg or arme, yet none will deny him to be a man for all this blemish or defect; yea, though he put a wooden leg in stead of his leg which he wanteth, yet he remaineth a man still, because his principall partes remain. So though we want that discipline, yet we have the Principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we have a true Church, though not a perfect Church, let the Brownists and Barowists consider from whence they are fallen: for if the Church of Christ bee the body of Christ, as *S. Paul* affirmeth, what do they else but by their Schisme and separation, rent themselves from the body of Christ? and then let them remember whose members they be, vntill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prooue it, which neither they nor all the world shal do. To say (as they say) that a set forme of Prayer vsed in the Church, & exhibited vnto God, the praier being framed according to the rule of Gods word, is Idolatry, is detestable. For by as good reason they may condemne all praier made to God by the Preacher or Pastor of the congregation; which they will not doe: and besides, all the reformed Churches in Christendome haue a set forme of publique prayers for publique meetings and congregations.

They say that wee obserue Saints daies, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no reason.

Note.

A Simile.

son to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the holy exercises vsed vpon them in the publique assemblies. Again, true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: but to say therefore we do dedicate Churches vnto them, is very ridiculous. For when we call Saint *Peter's* Church, or Saint *Paul's* Church, it is but to distinguish them from other Churches by their names. In *Athen's* there was a place which bare the name of *Mars*, and Saint *Luke* in Act. 17. calleth it *Mars-street*: wil any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore hee dedicated that place to that heathen god of battaile? None I thinke will be so wicked or absurd.

Moreover, it is true that wee obserue fasting daies: but therein wee obserue no Romish fasts, nor place therein the worship of God, nor the remission of our sins; nor the merit of eternall life (as the Papists do.) But the politike lawes of this land, which appoint that men shall not eat flesh vpon certaine daies, do it in respect of the Common wealth, as to maintaine Nauigation so much the better; and for spare of the breed of young catrel; appointing moreover a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it bee (whose imperfections God cure in his good time) yet shall they neuer be able to shew otherwise, but that the

Church of England is the true Church of God,
from which it is vtterly vnlawfull to make a
separation. God forgie vs all, and
reconcile vs vnto him.

Amen.

FINIS.